A SYNOPSIS, OR COMPENDIUM of the Fathers. Or of the most *Famous and Ancient Doctors* of the CHURCH, *as also of the* SCHOOLE-MEN.

Wherein is cleerely shewed, how much is to be attributed to them, in what severall times they lived, with what caution they are to be Read, and which were their Perfections, which their Errors.

A Treatise most necessary and profitable to young Divines, and delightfull to all such whose Studies in Humanity take from them the leisure, though not the desire of reading the Fathers, whose Curiositie this briefe survey of Antiquity will in part satisfie.

Written in Latine by that reverend and Renowned Divine DANIEL TOSSANUS, chiefe Professor of Divinity in the University of *Heidelberg*, and faithfully Englished by *A. S.* Gent.

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fr. Petri Valesij ex Ord. Min S.T. Lector

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TO
HIS TRUELY
worthy and noble FREND
Sir *R. C.* Knight.

SIR,

WHat is not mine owne, I cannot dedicate, & therfore can neither prefixe your name nor mine before this book: I appeale to you here, not as an indulgent Patron, but a learned Judge: Of

such you have the two requisites, Ability *and* Commodity. *The first is within you, an acute and solid Understanding; the latter, without you, a compleat Library, which* Chrysologus *stiles the only Paradise of this world. To sit every day most happily incircled with the most famous Writers of all kinds. Thus environ'd, the poorest Schollar thinkes himselfe majestically enthron'd, and securely guarded. There is not a quotation in this Treatise, which you cannot readily bring to the Test and therfore I choose you as a most fit Triер of the Authors Integrity in whose praise when I have spoken much, it will appeare in a discerning eye too litle, His Brevity is such, that sometime I resemble him to one who makes an exact surveigh of an Immense Kingdome in a moment; sometimes to the Sonne himselfe, who compasseth the world in a naturall day for the same proportion holds this short discourse with Vast Antiquitie, I dare maintain that in farre greater Volumes of the same subject, (as* Medulla patrum, Favus

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patrum, Flores patrum) *you shall not finde so accurate a judgment of the Fathers, neither delivered with so entire a faith, and so cleane a sifting of the Meale from the braane; of their perfections from their errors.*

More Sentences, it may be, they containe, and the more the worse; For those wretched Summularies or Floristi are the Very Bane of Learning, who in stead of culling out the choycest flowres doe indeed nothing but weed Authours: They leave the pure wine behinde and give their thirstie Readers the unsavoury Lees to drinke.

Beleeve mee, the Fountaines themselves are farre sweeter. Possevin *hath inserted* Campians ten reasons *in his* Bibliotheca Selecta, *and alleadgeth the cause to be his feare, least the Volume being so small Heretickes might in time collect, and sacrifice them all to* Vulcan. *I think this little worke is of as great value, and merits no lesse care, especially since it is already become so rare, that it is hardly by prayer,*

or money to be purchaſed: Of its dignity this is no obſcure Argument, that the learned ſonne of our Toſſanus *thought it worthy the Dedication to* Iacobus Arminius, *who roſe with as great a luſtre as any light of the Modern Church, though it was his evill Deſtiny to ſet in a Cloud. For the Tranſlation I ſay little, both becauſe it is mine owne, as alſo that books of this nature admit no flouriſhes, nor Elegancy of phraſe. I am confident I have not altred the ſenſe, and that is as much as the moſt ſevere Criticke can require at my hands. The love to Knowledge, and her Profeſſors, is yours by Inheritance, who derive it from your truly great Father, on whoſe Head my Divining Soule fore-ſees impartiall Poſterity ſetting that Crowne which as yet the Modeſty of his frends, and the Malice of his enemies deny him. I preſume therefore that you will adde the perüſall of this Treatiſe to your other favours, which are ſo many, that ſhould I endeuor to ſumme them up I ſhould at once prove gratefull to you, and tedious to*

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the Reader. I beſeech you therefore to accept of the bare acknowledgement, and of the religous proteſtation that I am,

Noble Sir,

Your moſt humble ſervant

A. S.

The Authors PREFACE, which (together with the Treatise it selfe) was delivered by way of *Lecture*.

MY *Courteous Auditors, I have often times called to minde the saying of that most excellent, & grave Philosopher* SENECA, Magnam esse dementiam in tanta temporis egestate super vacua discere: *It is great madnesse, saith he, in so great want of time to learn things superfluous. For that first Aphorisme of* HIPPOCRATES *the Prince of Phisicians, is most true,* Vita brevis est, Ars longa: *Life is short, Art long. Though this bee most true, yet can I not assent unto them, who thinke it enough for a Student in Divinity to bee throughly versed in the sacred Scriptures, & that hee need learne, and meditate nothing else; that the im-*

immense Volumes of the Fathers, and ancient Doctors, as a vast and fadomlesse Sea are to be avoyded, because they bring greater doubt and perplexity, than light and science to the minde; especially if a man will dwell upon the manifold Commentaries of the late Doctors, whome wee call Schoolemen. These Assertions (though they may at first sight appeare faire and goodly) yet savour too much of Arrogancy, Farre bee it from any Divine to assume that Nestorian Pride, who, as the Ecclesiasticall History testifies, relying on the volubility of his owne tongne, arrogantly contemned the Writings of the most ancient Interpreters. I confesse, the sacred Scriptures are able to render a man abundantly wise, as saith Saint Paule, 2 Tim. 3. *and to instruct him in all things pertaining to salvation, by the faith which is in Jesus Christ. I confesse also some men have not the understanding rightly to judge of so many Commentaries of the Ancients; others have not the leisure to read them, and not a few want meanes to procure them. Yet in these a Divine ought not to be altogether a stranger.* Nescire quid antequã natus sis acciderit id est semper esse puerum, *saith* Cicero *in his Oratory: To be ignorant altogether of what happened before thou wert borne is alwayes to be a childe: and the commemoration of Antiquity, and producing of examples, gives not only delight, but authority and credit to an Oration. It was an ancient and laudable*

dable custome, as Witnesseth Irenæus, lib. 3 cap. 4. that if any question were disputed, the judgement and consent of the most ancient Churches wherein the Apostles were conversant, should bee enquired into, and fully knowne.

But here certaine Cautions are necessary, Which being not observed by the Papists, they have erred many wayes in reading of the Fathers, and have proved not so much Theologi as Patrologi, and Anthropologi.

The first Caution is, that none reade the Fathers except they be well exercised in the Scriptures, which neglected, they shall grope like one blinde in the darke, and saile in a wide Sea without either North-Starre or Compasse. Another Caution ought to be, that though the authority and consent of the Fathers in the Truth, doe much confirme and comfort, yet Faith is onely to bee builded upon the Apostolicall and Propheticall Scriptures, as a foundation most firme. For the Scripture, as the only Queene and Empresse as Luther is used to say) ought to have the soveraigne Command. The third Caution is, that in reading the Fathers wee doe not imitate those flatterers of Dionisius Siculus, who licking up the Tyrants spittle, affirmed it to be sweeter than Nectar. To these I may liken such as without any exception embrace and magnifie indifferently all the Writings and Sayings of the Fathers. These are the points about which at this day we combat the

Jesuites,

ſuiter, the ſtouteſt Champions the Pope hath; and not (as they labour to perſwade the vulgar) about the Fathers themſelves, or reverent Antiquity, as if we did plainely reject them and after the Athenian manner were delighted with the novelties of News-tellers. For firſt, we recall them to true Antiquity, which is to be derived from the ancient of dayes, and his revelations, that ſo wee may refuſe and condemne as new whatſoever Chriſt hath not taught us, as Saint Ambroſe *adviſeth us* lib. 1. Officior. *Next we diſtinguiſh betweene the ages of the Church, and betweene Father and Father, and demonſtrate in one and the ſame Father what is authentical, what erroneous, irreptitious, and inſerted by the Monkes.*

Moreover, when we enquire after the Church, we do not ſeeke the degenerate and adulterate, but the chaſte & holy Spouſe of Chriſt: And why may not we ſay the ſame of the Roman Church at this day, that Cicero *in his Oration for his houſe ſaid of the Roman people,* An tu populum Romanum eſſe putas qui conſtat ex iis qui mercede conducuntur, qui impelluntur ut vim adferant magiſtratibus, optant quotidiè præcipiti furore, cædem, Incendia, rapinas O ſpeciem dignitatis populi Romani, quam ſcilicet reges, quam nationes exterræ, quam gentes ultimæ perimeſcunt: *Doſt thou thinke, ſaith he, that to be the people of Rome which conſiſteth of thoſe that are mercenary, who are ready to offer violence to Magiſtrates*

gistrates, that desire daily with a desperate fury, fire, rapes, and slaughters: O the goodly dignity of the Roman people, whom Kings, forreigne Nations, and the most remote inhabitants of the earth doe feare. Wee doe indeed much esteeme that Roman Church whose faith is preached through the whole world, we likewise reverence those Fathers and Bishops which are not commended to us by the onely authority and Canonization of Popes, but by their owne puryty of Doctrine, Innocency of life, and constancy in Martyrdome. But it is well the Jesuits so distrust their owne cause, that they dare not stand to the decision of the sacred Scriptures, nor of the Fathers themselves, except they bee mutilated, and altred according to their will, and deformed with many supposititious bookes. Their Impudency this way clearely appeareth in their Index Expurgatorius *not long since here Published, out of all which wee may easily collect that they retaine neither shame, faith, nor conscience, nor any thing authentick either in the Scriptures or Fathers, but only what is appropriated to their superstition, and will-worship of Images.*

Now, most loving Auditors, because it is much materiall to the Students in Divinity (though all have not the meanes and faculty of reading the Fathers) at least to know what is to be judged and determined of them in generall, and which were the most famous Fathers, and Scholasticall Authors

thors, as also with what judgment & choyce they are to be read, I thinke it will neither be a service unacceptable, nor unprofitable if in the end of these dogge-dayes, and before the Mart now at hand I instruct you in the premises, and contract the whole matter into, as it were a Synopsis, or abridgement.

THE

A Synopsis, or Compendium of the Fathers; or of the most Famous and Ancient Doctors of the CHURCH, as also of the SCHOOLE-MEN.

Generall Aphorismes containing certain Rules by which we may judge in reading of the Fathers of their true Antiquity, & Purity, together with the Solutions of some Objections.

APHORISME 1.

THAT true Antiquity is to be sought after, and magnified; is the common Tenent of all pious people.

(2.)

For it is manifeſt that the Chriſtian Religion is the moſt Ancient, as deriving its Teſtimonies from the very beginning of the World.

(3.)

But this is not to be eſteemed true Antiquity, to underſtand *Quid hic, aut ille ante nos fecerit, aut docuerit; ſed quid is qui ante omnes eſt, Chriſtus, et qui ſolus via eſt, veritas, et vita; à cujus præceptis nullo modo recedendum eſt :* What this, or that man did; or taught before us, but what he did who was before all, even Chriſt himſelfe, who only is the Way, the Truth, and the Life; from whoſe Precepts we ought not to digreſſe, as ſaith Saint *Cyprian ad Cæcil. lib.2. Epiſt.3.*

(4.)

Omnis quippe Antiquitas, et conſuetudo ſine veritate nihil aliud niſi Erroris vetuſtas cenſenda eſt: So that all Antiquity and Cuſtom, not grounded on the Truth, is to be accounted no other than an ancient Error, as the ſame Saint *Cyprian* piouſly writeth to *Pomp.* againſt the Epiſtle of *Stephanus.*

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(5.

But the Ancient Truth God taught us by his Prophets and Apoſtles, who though in condition they were men; and, indeede, ſinners; yet in Doctrine which was revealed to them ſupernaturally by the holy-Ghoſt, not by the will of man, we know them rightly to be fellow-Witneſſes, *Epheſ.* 2. 20. 2 *Pet.* 1.20.

(6.)

The perfection of the Scriptures is eaſily proved by theſe two Arguments; Firſt, That they are ſufficient to inſtruct in thoſe things that belong to Salvation, and to the full knowledg of the Truth. *John* 5. 39. *John* 20.30.2 *Tim.*3.15.16. Secondly, Becauſe in Temptations Faith only finds reſt in the Teſtimonies of the ſacred Scriptures; having alwaies, for its Object; the Word of God, revealed by the Prophets and Apoſtles, which cannot be ſaid of any other Writings or Bookes whatſoever.

(7.)

To recall us therfore from the manifeſt Teſtimonies of the Scriptures to the Wri-

tings of the Fathers, or other men, were injuſtice and contumely againſt the holy-Ghoſt himſelfe, eſpecially ſince our Faith doth not conſiſt in wiſdome, or in the words of men, but in the power of God, or in the evident proofes of the holy-Ghoſt, *1 Cor.* 2.

(8.)

Wherfore Saint *Auſtin* writeth thus againſt the Donatiſts, *lib.* 2. *cap.* 3. *Quis neſcit ſanctam Scripturam Canonicam, tam veteris quam novi Teſtamenti, omnibus poſterioribus Epiſcoporum literis ita præponi, ut de illa omnino dubitari, et diſceptari non poſſit: Epiſcoporum autèm literis, quæ poſt confirmatum Canonem vel ſcriptæ ſunt, vel ſcribuntur a doctoribus libere reprehendi, et particularia Concilia a plenariis, et hæc quoque a poſterioribus emandari?* Who knoweth not the holy Scripture Canonicall, as well of the old as new Teſtament, ſo farre to excell all the writings of the later Biſhops, as that there needs no doubt, or diſpute thereof: and that the works of Biſhops which have been, or are now written after the confirmed Canon, may be freely

freely reprehended by the more learned, and that particular Councels may be amended by Generall, and theſe alſo by the ſucceſſive.

(9.

Moreover, whereas many complaine of the obſcurity of the Scriptures, we ought to make no ſcruple thereof, there being greater obſcurity, leſſe purity, and certainty in the writings of men, as plainly manifeſt the, almoſt, infinite Commentaries upon *Peter Lombard*, and not a few animadverſions of the *Sorboniſts* upon him; *Cum ita ſit temperata Scripturæ obſcuritas* (they be the words of Saiut *Auſtin, lib. 3. de Doct. Chriſt.*) *Vt facile quis ſe poſſit expedire, modo cum ſimilibus, et apertioribus locis Scripturæ locum obſcuriorem conferramus, et imprimis oculos a ſcopo nondem veamus, et quod in uno ideomate non intelligimus, ex alio cognoſcere ſtudeamus* : Whereas the obſcurity of the Scriptures is ſo tempered that we may eaſily explaine it, if we conferre the obſcure place with places more open and perſpicuous; eſpecially if we move not our eyes from the ſcope, and

what we understand not in one tongue, we study to know by another.

(10.)

Lastly, the Fathers have often erred, as also the Schoole-men, as the Papists themselves confesse: But that the Scriptures are void of all error, no Christian doubteth.

(11.)

It is enquired therfore whether there be any need of reading the Fathers, and ancient Doctors; and if it be needfull, how much we ought to attribute to them?

(12.)

To read the Fathers profitably no man forbiddeth, but it is not necessary to read them all, neither are they promiscuously to be read by all persons; neither to the same proper end that we read the Scriptures.

(13.)

They are not presently to be accounted the writings of the Fathers that are fathered on them. As for example: Some things passe under the name of one *Dionisius Areopagita*, others under that of *Origen*,

gen, whereof part were forged by idle Monks, part were falſly attributed to thoſe Fathers; as alſo many Legends of Saints: Neither hath every man ſuch light and knowledg of the Scriptures, as may enable him to judge of the Fathers, whom we read not as foundations of our Faith.

(14.)

Civitas Dei (ſaith *Auſtin*, *lib.* 19. *de Civit. Dei. c.* 18.) *Dubitationem Academicorum tanquam Dementiam deteſtatur; credit Scripturis ſanctis veteribus et novis, quas Canonicas appellamus, unde fides ipſa concepta eſt, qua juſtus vivit, per quam ſine dubitatione ambulamus*: The City of God deteſts all the doubts of the Academicks as meere madneſſe: She beleeves the ſacred Scriptures both old and new, which are called Canonicall, from whence Faith it ſelfe is derived, whereby the juſt ſhall live, by which we walk with full aſſurance.

(15.)

Wherefore Chriſt and the Apoſtles, when they taught, did not cite the Rabins nor any Father before them but *Moſes* and the Prophets; nor was it in vaine decreed

in the third Councell of Carthage, that nothing ſhould be read in the Church but the Canonicall Scriptures.

(16.)

But the Fathers are read, and are often cited in the Schooles; partly that we may ſee the conſent of the ancient Church concerning the principall heads of Doctrine, after they were firſt conſtituted by the ſacred Scriptures; and partly, that we may know the Hiſtory of the Church, and diſcern her inclination, who (as witneſſeth *Euſebius lib.*3 *Hiſt. cap.*29.) after the Apoſtles times remained not long a Virgin, nor long retained her Faith incorrupted; partly alſo, that we may accomodate to our uſe the many pious admonitions, and conſolations ſavoring of the very ſpirit of Martyrdom, together with the many elegant ſimilitudes, and compariſons, as ſomwhere ſaith *Eraſmus.*

(17.)

And we reade, ſo that we may try all, as admoniſheth Saint *Hierom in Epiſt. ad Minerium. Meum eſt propoſitum Antiquos legere, probare ſingula, retinere quæ bona ſunt,*

et

et a fide veræ Eccleſiæ Catholicæ non recedere; It is my purpoſe to reade the Ancients, to prove every particular, to retaine that which is good, and not to fall from the Faith of the true Catholique Church.

(18.)

The ſame in a manner writes Saint *Auſtin* to Biſhop *Fortunatianus*. *Neque enim, inquit, quorum libet Diſputationes, quamvis Catholicorum, et laudatorum hominum, velut Scripturas Canonicas habere debemus, ut nobis non liceat (ſalva honorificentia quæ illis debetur hominibus) aliquid in eorum Scriptis reprobare, atque reſpuere, ſi fortè inveniamus quod aliter ſenſerint quam veritas habet: Talis ego ſum in ſcriptis aliorum, tales volo eſſe intellectores meorum.* Neither, ſaith he, ought we to have the Diſputations of any in the ſame eſteeme with the Canonicall Scriptures, although they be men truly Catholique and praiſe-worthy; nor to loſe the freedom (paying the reverence due to them) of cenſuring their writings, if we find any thing in them not conſonant to truth: Such am I in the works of others; ſuch would I have the underſtanders of mine. (19.)

(19.)

Wherfore the madnes of them is great, who without choice wonld ſimply admit all the ſayings of the Fathers, which often contradict each other, and as often digreſſe from the Truth.

(20.)

Lapſus eſt a fide, et crimen maximæ ſuperbiæ (ſaith Saint *Baſil, in orat. de confeſſion. fidei*) *velle a Scripturis recedere, vel eas ſolas cum agitur de fide, molle admittere, Chriſtus enim ait,, ſuas oves, ſuam vocem audire, non alterius* : It is a falling from the faith, and a crime of the higheſt Arrogancy, to forſake the Scriptures; or, when Faith is our Theme, not to receive them only. For, Chriſt ſaith, his Sheepe heare his voice, not anothers.

(21.)

Wherfore Saint *Auſtin* (when *Cyprian*'s authority was urged againſt him concerning Baptiſme of Hereticks) anſwered that he held not the Epiſtles of Saint *Cyprian* for Canonicall, and (when Saint *Hierom* had cited three or foure Fathers, touching the reprehenſion of Saint *Peter* by Saint *Paul*)

Paul) he replyed, that he alſo could quote the Fathers, but he had rather appeale to the ſacred Scriptures.

(22.)

For, it is certain that Saint *Cyprian* diſſented from the Church about the Baptiſme of Hereticks; and that *Tertullian* being bewitch'd by the Montaniſts, wrote ſome Tracts againſt the Tenents of the Church: As alſo that Saint *Lactantius*, and others, were too much addicted to the opinions of the *Chiliaſts*, and *Platoniſts*; and as true it is, that many things are aſcribed to the Fathers falſly, which ſavor neither of their ſtile, faith, nor piety, as ſhall be ſhewed in its proper place.

(23.)

Moreover, it is moſt ſure that Councels have often erred, and that thoſe things which had been well conſtituted by ſome Councels, were overthrowne by others: Yea, and in the Nicene Councell it ſelfe an unjuſt ſentence had beene pronounced againſt the marriage of Prieſts, had not one *Paphuntius*, an old man, oppoſed it: In that Councell alſo there was an overhard Canon

Canon written againſt them, who, after a Confeſſion of faith once made, did fight for their Princes.

(24.)

Not without reaſon therfore is that of *Panormitanus* a Doctor of the Common Law, *de Elect. cap. ſignificaſti. Magis credendum Laico, ſi Scripturas adferat quam Papæ et toti Concilio, ſi abſq; Scripturis agant* : We owe a gteater beleefe to a Layman producing the Scriptures, than to the Pope and a whole Councell, if they determin any thing withont them.

(25.)

They erre therfore who would have the common opinion paſſe for a Law, preferring the multitude of humane Teſtimonies before the Scriptures.

(26.)

But ſom will ſay, Hereticks beleeve not the Scriptures, and therfore we muſt have recourſe to the authority of the Fathers: To which I anſwer, that they will leſſe beleeve the Fathers, and the Church, as appeareth in the Eccleſiaſticall Hiſtory by the *Arians* and *Neſtorians*, who after the Councels

Councels of *Nice* and *Epheſus*, and the decrees of the Fathers, became more obſtinate than before.

(27.)

Whereas therfore the Evangelicall Divines of *Wormes*, *anno* 57. when they affirmed the holy Writ only to be the Judge of Controverſie, being aſked thereupon, whether or no thereby they meant to take away all authority from the Fathers: anſwered, that they willingly would receive the Fathers which lived in the firſt 500. yeeres after *Chriſt*; it is not ſo to be underſtood as if they did ſimply approve them in all things, which the very Papiſts themſelves doe not; but comparatively, that the corruption of Doctrine was leſſe in thoſe times than in the Ages following; although there were not wanting who after thoſe 500. yeares retained the Apoſtolicall Doctrine in many points. As *Fulgentius*, *Vigilius*, *Leo* Biſhop of Rome, *Bernard*, and *Damaſcene* himſelfe, eſpecially if you conſider the Doctrine of the perſon of *Chriſt*.

(28.)

(28.)

It remaineth that we answer them who demand what is to be done when places are produced out of those first Fathers which seeme somwhat to confirme the opinions of the Papists, or the errors of others; as in prayer for the Dead; the sacrifice of the Masse; Free-will, &c. To this I answer; First, that proofes of opinions are to be derived from the Scriptures, and the rule of Saint *Paul* to be strictly observed. 2 *Cor.* 13. *We can doe nothing against the Truth, but all for the Truth.* Secondly, we must compare many places together. Thirdly, we must consider how, and *secundum quid*, any thing is spoken by the Fathers. Fourthly, we must distinguish the Authentick books from the bastard and supposed, or suspected; as are the books *Hypognosticon* of S. *Austin*, and of *Questions of the old and new Testament*, *of a blessed Life*, and many more, not relishing like the doctrine or stile of S. *Austin*, as *Erasmus* and *Jacobus Hermerus* rightly observe.

THE

THE

SECOND PART

of the writings of the Fathers, whereof ſome are Publique, and ſome Private.

CHAP. I.

Of the Canons which they call the Apoſtles *Canons, & are wont to be inſerted in the firſt Tome of Councels, in the beginning.*

THere are certaine Canons publiſhed in the Greeke Tongue, which they call the Apoſtles Canons; ſome maintayning that they were collected by *Clement* the ſucceſſor of Saint *Peter*; but it is manifeſt that Rapſody to have beene written

written long after the times of the Apoſtles; for there are many things ſpoken of utterly unknown in the Apoſtles daies, as *Of celebrating the Paſchall Feaſt before the Vernall Æquinoctiall; Of gold and ſilver veſſels ſanctified, Of Clergy men, and Lay men, &c.* Withall it is unjuſt, that the Papiſts ſhould object againſt, and impoſe upon us thoſe Canons which they themſelves, in many things, obſerve not; as the Canon of Clergy-men taken in Taverns to be denyed the Communion: Of all the faithfull entring the Church, who are commanded to heare, and communicate the Scriptures: as alſo the Canon that no Biſhop, or Prieſt, put away his wife under the pretext of Religion, &c. Laſtly, in *Gratianus* himſelfe, *Diſt.* 16. thoſe Canons by the authority of one *Iſidorus* are numbred amongſt the Apocrypha, although in another place, by the authority of one *Zephirinus*, they are ſimply received, which contradiction the gloſſe cannot otherwiſe reconcile than by diſtinction of thoſe Canons, whereof ſome are Apoſtolicall, and ſome ſuſpected.

It

It ſtands otherwiſe with the Apoſtles Creede, which hath authority above, and is received before all other Confeſſions, becauſe almoſt all of it conſiſts of the words of the Scripture it ſelfe, and comes to us by Apoſtolicall Tradition. See *Cyprian* and *Ruffin.* in *Symbol.* That Creede alſo is the Fountaine and Originall of all other Creedes.

For (as *Irenæus* rightly admoniſheth, *lib.*3.*cap.*1.)*Doctrina Apoſtolorum ſimpliciter pendemus, nec cogitandum eſt alios doctiores, aut ſapientiores ſucceſſiſſe Apoſtolis*: We meerely depend upon the Doctrine of the Apoſtles; neither ought we to thinke that any more wiſe or learned than they have ſucceded them.

CHAP. II.

Of Councels.

AFter the Apoſtles times there were Synods often aſſembled to decide Eccleſiaſticall controverſies, and that before the Nicene Councell; as about

the controverſie concerning the Paſchall Feaſt in the yeere of Chriſt 198. in Paleſtine, and at Rome: alſo againſt the *Novatians* at Rome, and in Africa: and againſt *Paulus Somoſatenus*, *anno* 278. to confute whoſe error and blaſphemy, there is extant an excellent confeſſion of *Gregorius Neocæſarienſis*, But theſe Synods before the Nicene, were accounted but particular, and provinciall, becauſe the perſecution being ſo hot, they could not conveniently call Generall Councels. The Generall, or œcumenicall (as Saint *Auguſtin* calls them) are chiefly foure.

1 The firſt Nicene in the time of of *Conſtantine* the great, about the yeere 332.

2 The firſt Conſtantinopolitane by *Gratianus* and *Theodoſius* the elder, *anno* 386. aſſembled againſt *Macedonins*, and men of pneumaticall Spirits.

3 The firſt Epheſine; *anno* 435, called by *Theodoſius* the yonger, againſt *Neſtorius*.

4 The Chalcedonian in the reigne of the Emperor *Martianus*, *anno* 456. In which were condemned *Eutyches*, Abbot of Conſtantinople, and *Dioſcorus* Biſhop of Alexandria.

To

To theſe foure univerſall Councels, *Beda*, and ſome others adde two more, not of much leſſe authority, but in which almoſt nothing but the Decrees of the former Councels were eſtabliſhed: as that of Conſtantinople the fourth, and ſixth, about the yeere 680. which condemned the errors of the Monothelites, who averred that the Deity and humanity of Chriſt had only one will and operation.

But *Gregory* the firſt Biſhop of Rome erred, who, *lib.* 2. *epiſt.* 10. writeth thus, *Quatuor Synodos ſanctæ univerſalis Eccleſiæ, ſicut quatuor libros ſancti Evangelii recipimus*: We receive the foure Synods of the holy univerſall Church, as we doe the foure Evangeliſts, *Gratianus* writeth ſomwhat better in *Decreto Canon.* 3.

Sancta Romana Eccleſia, poſt veteris et novi Teſtamenti Scripturas, quas regulariter ſuſcipit, etiam quatuor Synodos ſuſcipi non prohibet: The holy Roman Church, ſaith he, after the Scriptures of the old and new Teſtament, which it regularly receives, doth not forbid the admittance of the foure Synods.

Moreover theſe rules are to be obſerved concerning thoſe foure œcumenicall Councels.

1 VVe muſt beleeve the Scriptures for themſelves, becauſe they have never erred in matters, words or ſentences, but we beleeve the Councels not for themſelves, but for the Scriptures.

2 The certainty of the Cymbols, and confeſſions of Faith made by thoſe Councels, doth not conſiſt in the authority of the men, or the places, but in the perpetuall conſent of the whol Church from the time of the Apoſtles.

3 Councels have no power of making new Articles of Faith, but only to explain them by Scripture, and produce them againſt Hereticks.

4 Councels may be examined, and ſearched, what is in them agreeable to the Divine VVord, and what not. For, if to thoſe of Beræa it were lawfull to examine the Doctrine of Saint *Paul*, and confer it with the Scriptures, why may not we examine the Councels, ſince many of them contradict one another; as the Nicene and the Arimi-

riminenſian; the Chalcedonian, and the ſecond Epheſian; the ſixt at Conſtantinople, touching the pulling downe of Images, and the ſecond Nicene under *Irenes*, againſt the defacers of Images. Alſo many have erred, as that of Carthage before the Nicene, of the re-baptizing of Hereticks; the Nicene, concerning war-fare; the ſecond Epheſian, in defending Eutyches, although ſome great and famous men were preſent. *Leo*, Biſhop of Rome, *epiſt.*30.31 ſaith, that he doth approve of the Decrees of the Chalcedon Synod as farre as they concerne Doctrine, but not thoſe which were acted with *Anatholius*. And the ſaying of Saint *Auſtin*, *lib.*3. *cont. Maximinus* is very remarkeable: *Nec ego tibi Nicænum Concilium, nec tu mihi Ariminenſe tanquam præjudicaturus proferas: nec ego hujus authoritate, nec tu illius detineris: Scripturarum authoritatibus, non quorumlibet propriis, ſed utriſq; communibus teſtibus certemus; res cum re, ratio cum ratione decertet:* Neither, ſaith he, will I, with prejudice, urge againſt thee the Nicene Councell; neither doe thou prejudice againſt me the

Ariminenſian; neither am I tyed to the authority of the one, nor thou of the other; let us both ſubmit our ſelves to the authority of the Scriptures, witneſſes not proper to one, but common to both; Let one matter, one reaſon conteſt with another.

But ſome Councels deliberated only upon thoſe things which appertained to the Eccleſiaſticall policy; as that of Spaine, and the Laodicenian. Other Councels decreed partly ſome things holy, partly many impious: as the Lateran celebrated at Rome under *Innocent* the third, where the prophane Doctrine of Tranſubſtantiation was ranked with the Articles of our Faith. And ſo in the following Councels (the ſtate of the Church alwaies declining) many Idolatries were eſtabliſhed; ſo that not without cauſe, the Evangelicall Churches have rejected their authority, and have appealed from them to the antiquity of the Apoſtolicall-age.

CHAP.

CHAP. III.

Of the privat-Writings of the Fathers.

BEfore the Nicene Councell there flouriſhed in the Church the two Diſciples of the Apoſtles, *Polycarpus* and *Ignatius*, in their youth, auditors of Saint *John* the Apoſtle. But of theſe there are no writings extant, except certain fragments of the Epiſtles of *Ignatius*. To them ſucceeded *Irenæus* Biſhop of Lions, and *Juſtinus* the Philoſopher, ſurnamed *Martyr*, in the reigne of *Antonius* the Emperor. *Hierom* in his Catalogue of the Eccleſiaſticall VVriters, teſtifieth *Irenæus* to have written many things, but now there is only one Volume remaining, conſiſting of five bookes againſt the Hereſie of *Valentinus*, and the like; wherein there are excellent ſayings of the cunning arguments of Hereticks, as alſo of the authority and conſent of the Eccleſiaſticall Doctrine. Among others, this ſaying is very rife, *lib.3.cap.21.*

Polycarpus.

Ignatius.

Irenæus.

Christum pro nobis passum requiescente verbo, ut crucifigi, et mori posſit : the VVord resting, Christ suffered for us, that he might be crucified, and die. *Irenæus anno 70.* was set forth at Geneva with the notes of *Nicholas Gelasius*, who hath explaned certaine things unfitly spoken; as that in his third booke, *Filium hominis commixtum verbo Dei*; The sonne of man is mixt with the word of God : Also, *Mariam sibi, et universo generi humano factam causam salutis* : *Mary* was made the cause of salvation to her selfe, and all mankinde : which to say is blasphemy, unlesse we consider her as the Organ through which our Saviour passed into the world.

Saying of his not justifiable.

There are extant both deserving and learned writings of *Justinus Martyr*, in Greeke; *Questions, and Answers against the Gentiles about true Faith, and an Apology for the Christians to Antoninus.* In the second book there is a memorable place of the Liturgy of the ancient Christians, out of which may be proved how much the Papists degenerate from the custome of the ancient Church; for thus he saith, *Die qui*

Justinus Martyr.

Solis

Solis dicitur, omnes, tum qui in opidis, tum qui in agris morantur, in unum convenimus et ex Commentariis Apoſtolorum, et Prophetarum Scriptis recitatur quantam licet. Deinde ubi deſtitit qui recitat, antiſtes orationem habet, quæ admonet, hortaturq; ad pulchrarum illarum rerum immitationem. Poſtea omnes una ſurgimus, et precamur. Poſtquam autem à precibus deſtitimus profertur panis, et vinum, et aqua. Tum antiſtes rurſus precatur, et gratias agit quanta poteſt contentione, populuſq; acclamat, dicens Amen: *et iis ſuper quibus actæ ſunt gratiæ unusquiſq; participat* : On the day called Sunday, we aſſemble together as well they which are in the Towns, as thoſe that dwel in the fields; when as much as is convenient is recited out of the Commentaries of the Apoſtles and writings of the Prophets. When the Reciter hath ended, the chiefe Prieſt maketh an Oration, which admoniſheth, and exhorts to the imitation of thoſe faire things. After this we riſe altogether, and pray : prayers being ended, there is brought forth bread, wine, and water. Then the chiefe Prieſt prayeth again, and gives

gives thanks with as great ardency as he can, and the people cry Amen. Then evry one participates of thoſe things already conſecrated by Prayer and thankſ-giving.

What is leſſe approvable in *Juſtinus Martyr.*

This, among other things, ſome approve not of in *Juſtinus Martyr*, that while he labors to convince the Gentiles out of the writings of the Philoſophers, he ſomtimes attributes too much to the latter, whoſe ſubtilty ctrtainly did not penetrate to theſe Myſteries of the kingdome of Heaven.

The Alexandrian School

Clemens Alexandrinus.

At that time flouriſhed the Alexandrian Schoole (*Commodus* being Emperor) and namely the famous *Clemens Alexandrinus*, *anno.* 195. many of whoſe writings are yet extant in Greeke : As the adhortatory booke againſt the Gentiles, called *Protrepticos* : three bookes of the Schoolemaſter, wherein he teacheth the Sonne of God to be our Tutor, and what ought to be the manners of Chriſtians ; Commentaries of the divers and manifold literature required to inſtitute a Chriſtian Philoſopher. *lib.* 3. *ſtrom.* he makes mention of a Goſpell according to the Ægyptians, wherein there

is

is a saying of Christ to *Solon*, *Veni ad dissolvendum opera fœminæ*; I came to dissolve the workes of the woman; but they are fabulous. That in his second booke of the Schoolemaster seemeth to some harsh, and may be wrested to a more hard construction; *Duplicem esse Sanguinem Domini, alterum carnalem quo redempti sumus, alterum spiritualem quo uncti: et hoc esse bibere sanguinem Domini, incorruptionis ejus esse participem*: That there is a two-fold blood of our Lord, the one carnall, whereby we are redeemed; the other spirituall, wherewith we are anointed; and this is to drinke the blood of our Lord, to be a partaker of his incorruption. Where the blood of Christ is improperly put for the effect or fruite thereof. Harsh saying of his.

Origen was the disciple of *Clement* under *Severus* the Emperour, *anno* 200. after Christ, who being from his infancy throughly grounded in all kinde of learning, had also an incredible zeale in comforting the Martyrs, as also industry and acuteneſſe in confuting the Philosophers, and those Arabians, who would have soules *Origen.*

ſoules to die with their bodies, , as alſo *Berillus* the Heretick, who denyed the eternity of Chriſt, whom at length he reduced into the right way. See *Euſeb. lib.6.cap.2.* and 4. But as the ſharpeſt and beſt metled knives eaſily grow dull, or are broken; ſo often times the moſt acute wits, either by too much confidence, or inconſtancy, are ſoone overthrowne. So it befell *Origen*, who for his many errors (as *of all Soules created at once, of the Reſurrection of new Bodies according to ſubſtance, of the ſalvation of the Divels at laſt, of the poſſibility of the Law, againſt the Doctrine of Juſtification*) is ranked rather with the Hereticks than the Farhers.

The errors of *Origen.*

Of the Origeniſts, Hereticks, See Saint *Auguſtine, cap.43. de hæreſib.* and *Epiphanius*, who with a ſtrong endevor of mind, oppoſed *Origen*; and *Hierom, Tom.6.* confuteth ſome of his errors. Yet wanteth he not his defenders, who excuſe him, and think many things to be falſly imputed to him; as *Pamphilus* the Prieſt, *Ruffinus* and *Chryſoſtom*. Some of his bookes are yet extant, as eight bookes of Principles againſt

gainſt *Celſus*, and Commentaries upon *Pentateucham*, and the Epiſtle to the *Romans*. The five bookes of *Moſes*.

At the ſame time lived S. *Tertullian*, whom the Hiſtorians make ſomewhat ancienter than *Origen*. His writings are extant in latine, in a ſtile harſh, and rough enough, although in ſome places (as the Learned affirme) it is mutilated, and miſplaced, eſpecialy in what he wrote againſt *Marcio* and *praxea*. He wrote many things not to be diſpiſed, *of præſcriptions againſt Heretickes: of patience: of the fleſh of Chriſt: of the reſurrection of Chriſt: of the Trinity: of Baptiſme:* but above all, *his Apology againſt the Gentiles* deſerves praiſe (which as Saint *Hierome* affirmes) containes the learning of all Ages. In other of his books he is either too pure, or too crabbed and ſevere: as in his booke *touching flight in perſecution*, which hee ſimply diſ-allowes: alſo in his booke *of Faſting*; *of the Cloke*; *of the Crowne of a Souldier*; *of Virgins to be vailed* But in his books *to his wife* and of *having one only wife*; *Monogamy*: and *of the exhortation to Chaſtity*, he ſeemes to embrace the errors of *Montanus*. Saint *Hierome* *Tertullian.* His blemiſhes.

rome thinkes *Turtullian* to have been provoked to this by the Roman Clergie. B. *Rhenanus* excuseth him thus, That in the time of persecution, and the day of Judgement (as most of the Ancients then thought) being at hand, hee judged Mariage not greatly to be desired. Hee was addicted to the opinion of the Chiliasts, as is collected out of his third booke against *Marcio*. In his booke against *Praxea*, are many dangerous phrases: as, *Patrem tota substantia Deum esse, Filium derivatione, et portione aliqua Deitatis:* That the Father is God acording to the whole substance, the Sonne by derivation, and some part of the God-head. Saint *Augustine, de Genes. ad literam, lib.* 10. *cap.* 25. notes also this error in *Tertullian*, that he beleeved the soule to be a body, for no other cause, saith the same Father, then that he could not think it to be incorporeal, fearing it should be nothing if it were not a body; neither cold he conceive otherwise of God himself, to whom he gave a body; which notwithstanding S. *Aug.* else-where so interprets, if he there understood by a body, a Natnre; or Substance: Yet are.

Curiosity of speech.

theſe Acurologiai to be avoyded.

Theſe things conſidered, who ſeeth not how prepoſterous the judgements of the Papiſts are, who complaine of the obſcurity of the Scriptures, and ty us to the Fathers; that is, lead us from certainties to uncertainties; from things ſimply true, to duobtfull; from cleare, to troubled and perplexed? For whether or no they did it out of weakneſſe, or out of policy to draw and allure the heaven to them, it is incredible to be ſpoken: ſometimes how wittily, and ſometimes againe how ſimply the Fathers of thoſe times have Philoſophiz'd concerning things Divine. To omit Ceremonies, many of which the Papiſts themſelves have changed; as *that in the time of* Turtullian, *milke and wine were given to the Baptized: that Chriſtians abſtained from ſawſiges and Puddings: that they offer'd ſacrifices for the dead, and on birth daies.*

In the yeere of Chriſt, 250. (*Decius*, and *Valerianus* being Emperors) flouriſhed *Cæcilius Cyprianus*, an Affrican. Hee was firſt a Rhetorician, then a Prieſt, next a Biſhop, and at length a Martyr of Chriſt, whom *Cyprianus.*

whom *Lactantius* Commends for perſpicuity and elegancy of phraſe. *Eraſmus* gives him this teſtimony, *Si omnia Cypriani opera haberemus, quæ magna ex parte interciderunt, eum unum, multorum inſtar haberi poſſe, ſive Eloquentiam, ſive Doctrinam, ſive Apoſtolici Spiritus vigorem ſpectes:* If we had all *Cyprians* workes, whereof many are loſt, he alone would in value counterpoize many either in reſpect of Eloquence, Doctrine, or the vigor of the Apoſtolicall ſpirit. *Gratianus in* 1 *parte Decreti, Diſt.* 15. *can.* 3. when he numbreth the Fathers received in the Church, beginneth with Saint *Cyprian.*

Except his Epiſtles, and ſome other ſhort Tracts, as *of patience, of Mortallity, of the lapſed;* alſo *againſt Demetrianus, and the Jewes*, ſcarſe any thing of Saint *Cyprian* is left us, although I cannot deny ſome other Sermons are inſerted. *The explication of the Creed* is rather made by *Ruffinus* than Saint *Cyprian. The Treatiſe of the Lords Supper* ſeemes alſo to have another Author. After the Frobenian, and Lugdunenſian Edition, his workes were printed, and reviſed

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His blemishes.

The staines of Saint *Cyprian* were, that hee contended too obstinately, that they were to be rebaptized who were baptized by Heretickes or who, leaving Heresie, repented. Althongh the African Councell assented to him, yet *Stephanus*, a Roman Bishop, opposed him. Saint *Augustine*, *lib.* 2 *contra Cresc. Gramm.* saith thus, *Nos nullam Cypriano facimus injuriam, cum ejus quaslibet literas a Canonica Divinarum Scripturarum authoritate distinguimus. Non teneor authoritate Epistole Cypriani ad Jubajanum, et cum ejus pace, quod cum Scripturis non convenit, respuo:* Wee doe no wrong to *Cyprian*, if we distinguish any of his letters from the Canonicall Authority of the Divine Scriptures. I am not tyed to the authority of *Cyprians* letter to *Jubajanus*, and by his leave I refuse that which agrees not with the Scriptures.

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Saint *Cyprian* alſo in his Epiſtes, over-carefully, and ſuperſtitiouſly urgeth water to be mixed with wine in the Adminiſtration of the Lords Supper, becauſe water and blood flowed from the ſide of Chriſt. Alſo *Epiſt.* 8. *lib.* 3. hee affirmes, *Infantes ſtatim eſſe baptizandos ne pereant, quòd eis miſericordia non ſit deneganda*; That Infants muſt forthwith be Baptized, leſt they periſh; becauſe mercy is not to be denied them. Where hee ſeemes to confine mercy to the Signes.

Gregorius Neocæſarienſis.

Anno 260. *Gregorius Neocæſarienſis*, the Diſciple of *Origen*, a learned, and pious man, confuted *Samoſatenus*; of whoſe workes there is nothing extant, ſave a confeſſion of his in the Councell of Antioch againſt *Samoſatenus*.

Arnobius.

To theſe times may be referred *Arnobius*, an African; of whoſe compoſing, eight bookes are extant againſt the Gentiles; as alſo his Commentaries on the Pſalmes, which they are very briefe, and falſified by the Monkes.

Lactantius.

About the yeere after Chriſt, 317 flouriſhed *Lactantius Fermianus* in the beginning

ginnig of the reigne of *Constantine* the great, to whom hee dedicated his bookes of divine Institutions against the Gentiles. Hee lived at Nicodemia, and excelled in Elegancy, and lustre of Language, all the Writers of the Church. But hee seemed little to understand the proper Doctrine of the Gospell concerning the Benefits of Christ, and of Faith: For hee expresly writeth, that Christ was therefore sent, that by his Word, and Example, hee might invite us to vertue, and suffered only to be a president of Patience. His staines.

And when in his 5. and 6. booke hee expresly, and of purpose handles the point of Christian Justice, hee only disputes of the Justice of the Law, and mentions very sparingly the Justification by Faith. But the first part of his Institutions which taxeth the heathenish Idolatries, and Philosophicall opinions of God, and the Chiefe Good; as also his booke of the workemanship of God in the structure of man, may be read with great profit and pleasure.

The Fathers in the time of the Nicene

Councell, which was held, anno Christi 330. *whose Writings are extant.*

Athanasius.

Athanasius, although in the time of the Councell he were not a Bishop, yet was he alwayes a faithfull assistant of *Alexander* the Bishop of Alexandria, whome hee afterward succeeded, and deservedly obtaines the first place amongst the Fathers of that time: For although hee were exposed to innumerable Calumnies, yet with an incredible constancy he frustrated all the endevors of his adversaries, and is stiled the Bulwark of Faith in the Ecclesiastical History: neither was there any other cause that more whetted the bitter hatred of the Arians against him (as saith *Theodoret, lib.* 1. *hist.*) than that they perceived the sharpnesse of his wit, and industry, in confuting of Heretickes in the Nicence Councell. His Creed, or his explication of the Apostolical Creed is in the Church among other Creeds received.

The works of *Athanasius.*

His Defects.

There are yet some of his most grave, and excellent Treatises extant at Basill, set forth heretofore by the Frobenii, and Episcopii, but more lately at Paris by *Nivellius,*

vellius, *petrus Nannius*, an eloquent man, being his Interpretor: as *an oration against Idols: of the Incarnation of the World: an Epiſtle against Heretickes to Epictetus Biſhop of Corinth: an Expoſition of Faith: foure Orations against the Arians: a double Apology for his flight against the Calumnies of the Arians: of divers queſtions of the Scripture to Antiochus*, and many others of the ſame Argument, which our Divines uſually object againſt the Neorians, and Vbiquitarians.

The life of S. *Anthony* the Abbot is father'd on him, but there are in it many things fabulous, which ſavor not of the gravity and ſimplicity of S. *Athanaſius*. Moſt true it is, that both S. *Athanaſius* and thoſe ancient Fathers were too fervent in commending the ſigne of the Croſſe, and the miracles wrought by that ſigne, and by Martyrs, thinking by this meanes to authorize the Evangelicall Doctrine. VVhile wee give theſe cautions touching the blemiſhes of the Fathers, we are not lyable to that cenſure which the Papiſts lay upon us derived from the Authority of the ſame

His Defects.

Father, who in his first Oration complaines that the Arians accused the Fathers: for he speakes not there of all the writings of the Fathers, but of the Nicene Creed gathered out of the Scripturs by the Fathers of that Councell to confute the Arians. For hee there diligently admonisheth us to try the Spirits, which may be easily done by those who are conversant in the Scriptures.

Memorable sayings of his.

There are some memorable speeches of *Athanasius* to be observed; First against the Lutherans, out of the second Oration against the Arians. *Nunquam populus Christianus ab Episcopis suis, sed a Domino, in quem creditum fuit, nomen accepit. Ne ab Apostolis quidem appellationes adepti sumus, sed a Christo. Illi qui aliundè originem suæ fidei ducunt, ut hæretici meritò authorum suorum cognomenta præ se ferunt.* The Christian people never tooke their Name from the Bishops, but from the Lord, in whom they beleeved. Neither have wee our appellations from the Apostles, but from Christ himselfe. They who derive their Faith from any other Originall, as Hereticks,

tickes, deſervedly beare the ſurnames of their Authors. Then againſt the Vbiquitaries upon that ſaying *Omnia mihi tradita ſunt, &c.* All things are given mee. *Tradita ſunt illi omnia, ut medico, qui ſanaret morſum ſerpentis, ut vitæ, qui vivificaret, ut luci illuminanti (id eſt, ratione officii) Dedit, inquit, Deus, ut quemadmodum per eum facta ſunt omnia, ita in eo omnia reſici poſſint. Quid quod filio Dei quædam tradita ſunt quæ non habeat, ut homo fieret:* All things are given him as a Phyſician that ſhould heale the biting of a Serpent; as to the life that quickeneth, as to a light illuminating (this is ſpoken in regard of his office) God, ſaith hee, hath granted that, that as by him all things are made, ſo by him all things may be refreſhed. VVhat if wee ſay, that ſome things are given to the Sonne of God that he had not before, that he ſhould be made man? Moreover againſt *Schwenckfeld* in the ſame Treatiſe; *Vtrumq; de Chriſto eſt credendum, illum eſſe Deum, et omnia creaſſe, et eſſe hominem, et ita creatum, et ceaturam, qualis eſt homo. Hominum enim proprium eſt creari:* Both

ſaith he, are to be beleeved of Chriſt, that he was a God, and created all things; and that he was a man, and ſo created, and a creature, ſuch as man is: for it is proper to men to be created. Alſo againſt the Papiſticall canonization of impious men, in his Epiſtle, *To all the godly founded, and ſanctified in Chriſt, Hinc quoq; Hereſis agnoſci et convinci poteſt, quòd quiſquis ipſis charus eſt, et ejuſdem impietatis ſocius, etiam ſi aliis delictis, et infinitis ſceleribus obnexius, et adverſus ſe habeat argumenta ſcelerum ſuorum, probus apud eos, et in pretio habetur: quin imo ſtatim Imperatoris amicus efficitur, commendabilis ſcilicet ſua impietate. Qui vero eorum impietatem redarguit, et quæ Chriſti ſunt ſincere procurant, iſti, tametſi puri in omnibus, modo crimen in eos confingatur, in exilium abripiuntur:* Hence may Hereſie be knowne, and convinced, that whoſoever is deere to them, and a companion in the ſame Impiety, although he be guilty of ſundry crimes, and infinite vices, and hath arguments againſt himſelfe of his owne hainous acts, yet he is approved and had in great eſteeme amongſt them, yea and is forth-

forthwith made the Emperors friend, and is commendable for his Impiety. But those who reprove their wickednesse, and teach the things sincerely which are of Christ, such, though pure in all things, upon any feigned crime layd to their charge, are presently hurried into banishment.

To *Athanasius* we may joyne *Eusebius* the Bishop of Cæsarea in Palestine, who got the sirname of *Pamphilus* from his friend *Pamphilus* the Martyr, and in the Nicene Synod joyned himselfe to the Orthodox, although in the beginning he wavered a little, as saith *Sozomen. lib. 1. hist. cap.* 20. He was very learned in the Languages, History, and Philosophy. Hee. wrote a History from the nativity of Christ to the time of *Constantine* the great inclusively, which *Socrates* the Schooleman, and *Hermias Sozomeus* continued from *Constantine* to *Theodosius* the first, and *Honorius*: & *Evagrius* to the time of *Maurice* the Emperor; vulgarly called the Tripartite History. *Eusebius* wrote also a Chronicle which is yet extant; anda book of Evangelicall demonstation, and preparaton; *Eusebius.*

in

in which he compares the Evangelical Doctrine with Philoſophy, and other Religions, & ſolidly demonſtrats no Doctrine to be more perfect than the Evangelicall, as alſo that in the Coſpell many thing, better and more certaine, are contained, than any other Doctrine whatſoever.

His blemiſhes.

He was ſuſpected, indeed, by ſome to have privily favored *Arius*: but an Apology for him is extant in *Socrates*, *lib.*2, *cap.* 17. Yet in the beginning of the ſame Hiſtory *Socrates* doth not diſſemble this fault of *Euſebius*, that writing the life of *Conſtantine*, which is comprehended in foure bookes, he lightly blamed the deeds of *Arius*; and that hee predicated the vertues of that Emperor, concealing his vices; and that he ſtudied more to render his Oration illuſtrious (wherein he highly praiſed him) and to adorne it with Majeſticall words, than diligently to explaine the things done. He had another blemiſh common with him and many Greeke authors, which *Bodin*, not undeſervedly, imputes to him in his method of Hiſtory; which is, that (retaining ſome what of the

Grecian

Grecian vanity) hee relates not a few fabulous things, which have little, or no appearance of Truth: As of, an Epiſtle of *Aglarus*, King of the Ediſſeni, to Chriſt, and of Chriſts anſwer to him: of Saint *Iohn* the Apoſtle, and a certain young man by him recalled from the ſociety of Theeves: alſo of the finding out of the Woodden Croſſe, and of i'ts vertue: of Saint *Peter*, who deſired a certaine kinde of death, *to wit*, Crucifying; and govern'd the Roman Church 25. yeeres, which how farre it is from Truth, *Calvin*, amongſt others, ſheweth, *lib.* 4. *Inſtis. cap.* 6. *ſect.* 14. But as *Gelaſius* admoniſheth in *cap.* 3. *lib.* 3. *Irenæi*, it is very likely thoſe great men were deceived by a certaine vulgar opinion, not enquiring into things diligently? neither could they imagine what Engines Satan was then preparing to raiſe up the kingdome of Antichriſt.

After *Euſebius*, aud *Athenaſius*, (who died under *Valentinianus* in the yeere 379) *Hilarius* is rightly placed. He was Biſhop of the Picts in France, and lived in the time of *Conſtantine* the ſonne of *Conſtantine* the *Hilarius.*

the Great; and his life extended even to the reigne of *Valentinian.* Saint *Hierom* preferres him before other Doctors of the Church, and, although younger, was his familiar friend. His ſtile is ſuch (as rightly warnes *Eraſmus*) that it is hard to be underſtood, eaſie to be deprav'd: yet Saint *Hierom* calls him the Trumpet of the Latine tongue; perhaps becauſe hee was the firſt that confuted the Arians in that Language. His workes are extant, publiſh't at Baſil, *anno* 70. by *Euſebius Epiſcopius*, and are partly controverſiall, partly expoſitory. He wrote 12. bookes of the Trinity againſt the Arians; alſo an Epiſtle againſt *Conſtantine* being then dead, who was the chiefe favorer of the Arian Faction; and againſt *Auxentius* the Millaniſt, a fautor of the Arian party; as alſo of diveres Synods againſt the Arians; which booke hee tranſlated for the moſt part out of Greeke from the Synodicall decrees. His expoſitory bookes are a Commentary upon *Matthew*, but a ſhort one, as alſo upon many Pſalmes, all which are comprehended in one Tome.

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Hee hath many faults: For, firſt, hee hath many hard, and unuſuall words; as *disfrocit* for *degenerate*; *Zabolus* for *Diabolus*, and many more of the like kind. Next he affirmes the holy Ghoſt to be from the Father by the Sonne, *lib.* 10. *de Trinit.* and upon the 8. Pſalme, he attributes a ſoule, and a body to Chriſt; not ſubject to any moleſting affections, and averres, that thirſt and hunger were not naturall in him. He ſeemes to maintaine the body of Chriſt to bee borne, and brought forth by the Virgin *Mary*, not to be made of her ſubſtance, *lib* 10. *de Trinit.* In his commentary upon Saint *Matthew*, he too much inclines to the Allegories of *Origen*. His blemiſhes.

Next *Hilarius* wee may rightly place Saint *Ambroſe*, Biſhop of Millan, who lived in the times of *Valentinianus*, *Gratianus*, *Theodoſius*, and *Honorius* Emperors; and when he was Proconſul in Liguria in the time of *Valentinianus*, he was called to the Biſhopricke of Millan, with the full conſent of the people. It is reported that he baptized Saint *Auſtine*. Hee was endued with great zeale, as appeares in the Eccleſiaſticall S. *Ambroſe*.

cleſiaſticall ſtory, and by his demeanor in his Biſhopricke.

His writings

The writings of Saint *Ambroſe* extant, are divided into foure Tomes, and are partly morall, as the three books of the offices of a Chriſtian; an inſtitution, and exhortation to Virgins; of Widowes; of Repentance; of the worlds volubility; of the good wee receive by death: Alſo they are partly Doctrinall, *Tom.* 2. of the vocation of the Gentils; of faith to *Gratianus*; of the holy Ghoſt to the ſame; of Faith againſt the Arians; of the Sacrament of the Dominicall Incarnation.

But it is to bee obſerved, that the more learned have judged Saint *Ambroſe* not to bee the author of the Treatiſe of the calling of the Gentiles; 1 Becauſe he ſpeakes no where ſo purely of the predeſtination of God. 2. By reaſon there is mention made of *Pelagius*, who lived after Saint *Ambroſe*. 3. In that Saint *Auguſtine*, who cites many things out of Saint *Ambroſe* againſt *Boniface* the Pelagian, mentions not this booke, which inveighes moſt of all againſt the Pelagians. 4. The diſſimi-

litude

litude of phraſe. But it is certaine the author of that booke to have beene a learned man, and well exerciſed in the Scriptures: which makes *Eraſmus* not unaptly wiſh, that many ſuch were mixed with the workes of Saint *Ambroſe.*

Amongſt many excellent ſayings contained in thoſe books, theſe golden words are extant, making directly againſt the Papiſts, *lib.* 1. *cap.* 5. where hee diſputes the reaſon why to one man Grace is given, to another denyed. *Quid Calumniamur, inquit, juſtitiam occultam, qui gratias debemus miſericordiæ manifeſtæ? Laudemus, et veneremur quid agitur, qui a tutum eſt neſcire quod tegitur. Hic nec præterita, nec futura merita cenſeri poſſunt: vileſceret Redemptio Chriſti, nec miſericordiæ Dei humanarum operum prærogativa ſuccumberet, ſi juſtificatio quæ fit per gratiam meritis præcedentibus deberetur: ut non munus largientis, ſed merces eſſet operantis:* Why doe we calumniate, ſaith hee, the hidden Juſtice, who owe thankes for the manifeſted Mercy? let us prayſe and adore what is done, becauſe it is ſafe not to know what is hid. Here, neither

neither paſt, nor future merits are to bee reckoned. The Redemption of Chriſt would be abaſed, neither would the prerogative of humane workes give place to the mercy of God, if Juſtification, which is by grace, were due to precedent merits ſo that it ſhould not be the gift of the diſtributer, but the reward of the worker.

The Writings of Saint *Ambroſe* are partly alſo Homileticall, as *Tom.* 3. Orations, Epiſtles, Sermons: partly againe Expoſitory as *Tom.* 4. *lib.** Hexaemeron, and a Treatiſe of the patriarchs, which belong to *Geneſis*. He wrote alſo copiouſly on the 119 *Pſalme*; and of the Sacraments of the Church, alſo a gloſſe upon S. *Luke*, and commentaries upon the Epiſtles of Saint *Paul*. Where againe it is to be noted againſt the Papiſts, that S. *Ambroſe* upon the 4th chap. to the *Romans*, uſeth the particle [only] when he averreth *Gratiam Dei* ſolam *fidem poſcere ad ſalutem:* The grace of God doth require faith *only* to ſalvation. S. *Auguſtine* quotes his Commentaries upon *Eſay*, and the 48. *pſalme*, but they are not extant.

* The works of the ſix daies.

His defects. By reaſon of his ignorance in the Greeke,

Greeke, and Latine Tongues, he erred often in his Expoſitions, which is common to him, together with Saint *Auſtin*, and ſome others But although he be over vehement in the commendations of Virginity, yet is that memorable againſt the Papiſts, which he writes in his firſt booke of Virgins, *Non debere imperari virginitatem, nec neceſſitatem imponendam, nec caſtam eſſe quæ metu cogitur:* Virginity, ſaith he ought not to be commanded, neither of neceſſity to bee impoſed; nor is ſhee chaſte, who is compelled by feare.

In his bookes of the Sacraments there are ſome things ambiguous, other ſome ſuperſtitious: as of Unction in Baptiſme, which notwithſtanding was not done altogether without cauſe by thoſe of riper yeeres: alſo of water to bee mixed with the Wine in the Cup at the Lords Table. Yet is it remarkeable againſt the Papiſts that in his booke of Sacraments hee onely acknowledgeth two, *Baptiſme*, and *the Supper of the Lord.* And when, *lib.* 6. he diſputes how the bread is made the body of the Lord, he ſpeaketh nothing at all of

Transubstantiation, but hee confesseth, that there seemeth to be a similitude only, not true flesh and blood, and that wee must beleeve the operatory word of Christ, that is, the efficacious: that the Sacrament is taken outwardly, Grace and Vertue inwardly. Hee plainely distinguisheth bread from Grace; *Tu, inquit, qui accipis panem, in illo alimento Divinæ participas Substantiæ; quia idem Christus est particeps corporis, et Divinitatis* Thou, saith he, who takest bread, in that nourishment participatest of the Divine Substance, because the same Christ is partaker of a body, and Divinity: which is as much to say; wee communicate the whole Christ, and communicating his flesh; have communion also with God.

Basilius, Gregorius Nazianzenus.

Neither did the Greeke Churches want excellent Doctors; for in those times, namely, under *Valentinian*, *Basilius Magnus*, of Cæsarea Cappadocia, and *Gregory*, Bishop of Nazianzena were famous, of whom as yet some worthy monuments are extant. Wee linke them together, because they were companions in Studies,

and

and most intimate frends. Yet *Gregory* liued longest, euen to the yeere 400. and wrote a Monody, or Funerall Oration, which containes the life of S. *Basil*. There are extant of this S. *Gregory*, eloquent Orations, and Epistles, as also Greeke Poems, which are in the hands of all men. There lived also in those times *Gregorius Nessenus* brother of *Basilius*, who wrote eight bookes of Man. There is a learned Epistle extant written to him by S. *Basil*, of the difference betweene the Essence and Subsistence.

Saint *Basil*.

Moreover, S. *Basil*, as hee himselfe somewhere writeth, was diligently instructed in the Christian Religion from a child He was indued with so much Eloquence, that *Erasmus* doubts not to call him the Christian *Demosthenes*. Amongst others, that saying which is extant in his Sermon of Humility is eminent, and is often cited by our Divines against the Papists : *Hæc est perfecta, et integra gloriatio, quando non propter justitiam suam aliquis offertur; sed agnoscit sibi deesse veram justitiam : fide autem sola in Christum justificari* : This is

The worthy sayings of S. *Basil*.

ſaith he, perfect and entire glory, when a man is not puffed up with his owne Juſtice but acknowledgeth himſelf to want true Juſtice, and that Juſtification is only by faith in Jeſus Chriſt. Alſo in his Epiſtle of the ſacred Scripture to *Euſtathius* the Phyſician *Non conſuetudinem, ſed ſacras Scripturas normam debere eſſe:* The ſacred Scriptures, and not Cuſtome, ought to be onr rule. Alſo in his Definitions, *quæſt.* 98. *Eos qui præſunt, extra Scripturæ Canonem nihil præcipere debere, ne falſi Dei teſtes et ſacrilegi inveniantur:* They, ſaith he, who rule the people, ought to cõmand nothing beyond the Canon of the Scriptures, leſt they be found falſe witneſſes of God, & ſacrilegious. And in his Epiſtle of Apoſtaſie to the Biſhops of the Weſt, he complaines, *Semen Apoſtaſiæ ſpargi in illis ipſis Eccleſiis in quibus Evangelii doctrina primum per orbem manavit*: That the ſeed of Apoſtaſie was ſown in thoſe very Churches, whence the Doctrine of the Goſpell was firſt ſpread through the world. His workes extant at this day are comprehended in three Tomes, and are either doctrinall; as *Hexameron*,

ameron, or of the world made in six daies; eleven Homilies; of the Divinity of the Sonne, and that the holy Ghost is not a creature, against *Eunomius*. Where is to be understood, that there were three Families of the Arians. *Arius* held the Son to be equall to the Father, but by grace, not by Natnre. The Macedonians, companions of the Arians, affirmed the Sonne to bee like the Father; but not the holy Ghost. *Eunomius* held the Sonne to bee totally unlike the Father, because the creature can by no meanes be like the Creator. Saint *Basil* also wrote Sermons of the humane generation of Christ; also of Baptisme. Or his workes are expository; as Sermons upon some of the *psalmes*; a glosse upon the whole *psalter*, and the sixteene first Chapters of *Esay*. Other of his works are Morall; as his Sermons against drunkennesse; of Wrath; of Humility; of Envy: Also his Sermons called *Ascetico*s, or of the manners of Monks, & of those who aspire to an Angelicall Life. The errors of S. *Basilius*, are, that hee too Hyperbolically extols fasting, and a Monkish life; His blemishes.

though, indeed, he describes such Monks as peculiarly exercise themselves in piety, and good works; to whom the Monkes of our times are as much unlike as Crowes to Swans.

By the singular providence of God it came to passe that the heresies of the Arians, and Pelagians beginning to spring up, in the same time, almost, there arose famous Doctors to confute them, For *Hieronymus Stridonensis Pannonius* lived in part of the time of S. *Ambrose* and S. *Basil.* He was brought up at Rome, and was famous in the yeere 390. He travelled over the greatest part of Europe to conferre with learned men, and at length chose himselfe a place of abode in Judæa, in the fields of bethlem, where he wrote many of those things which at this day wee injoy. Hee is painted with a Cardinals Hat, whereas hee rather led a Monasticke life, and those red Hats were given in ages long after to some certaine Priests of the Roman Church by Pope *Paul* the second, *ann.* 1460. as *Platina* testifieth. The stile of S. *Herome* is elegant; for he was learned and

Hieronimus

a

a great Linguiſt. Hee wrote many things, whereof ſome are Expoſitions upon the *Pſalmes*, & upon the greater and the leſſer Prophets: alſo upon Saint *Matthew*, and ſome Epiſtles of Sant *Paul*; as to the *Galatians* and *Epheſians*. For the commentary (which goes under his name) upon the Epiſtle to the *Romans*, ſavors too much of Pelagianiſme, which hee ever oppoſed. Other of his writings are Controverſiall and Apologeticall: as againſt *Helvidius*; concerning the perpetuall Virginity of the Virgin *Mary*, againſt *Jovinianus* and *Vigilantius* Alſo againſt the Pelagians, and an Apology againſt *Ruffinus*. Some againe are Paræneticall, or inſtructive; as of the life of Clergy men, and concerning the Inſtitution of a mother of the Family.

His Errors.

Hee ſeemeth to have a wit ſomewhat Arrogant and fiery; which appeareth not only by his ſharpe writings and Epiſtles againſt Saint *Auſtin*, but alſo that ſometimes hee accuſeth the Apoſtle Saint *Paul* himſelfe of rudeneſſe of ſtile, and ignorance in the Greeke tongue *Beza* often

complaines of his wresting the Scriptures, especially against Wedlocke. See the Annotations of *Beza* on 1 *Cor.* 7. 1. *Tim.* 3. 1. *Pet* 3.

But it is remarkeable, that although hee was an enemy to Wedlocke, yet in his Age both Bishops and Priests were married; for so he writeth in *cap.6. ad Ephes. Legant hæc Episcopi, et Presbyteri, qui filios suos sæcularibus libris erudiunt*. Let those Bishops, and Priests, saith hee, read these things, who instruct their children in secular bookes. But he often with too much bitternesse inveighes against *Vigilantius*, and *Jovinianus*, for contending with him, that Wedlocke, and single Life; were of equall merit; as also that the Rewards of the Just were alike in that life; and that no choyce was to be made of Meats, if they were received with thankesgiving; that the ashes of Martyrs were not to be adored, nor the Vespers to bee celebrated at their sepulchers; that the Saints deceased pray not for us. Hee contended unseasonably with Saint *Austin* concerning Saint *Peeter*, that he never erred, and that hee

hee was reprehended by Saint *Paul*, not seriously, but in jest, *Gal.* 2.

How much the state of the Church was distrub'd in those Times, appeares by that Learned booke of *Epiphanius*, Bishop of Cyprus, which he wrote against 80 Heresies, which worke is worthy the perusall for the variety of story contained in it. Then also lived *Theodoret*, Bishop of the City Cyrus in Persia, who wrote five bookes of the history of the Church; and Polymorphum, where in three Dialogues most worthy the reading, he defends the truth of both Natures in Christ against the Hereticks of his time. *Theodorus.*

In the time of *Arcadius* and *Honorius*, Emperors, lived *Johannes Chrysostomus*, whose Eloquence and Zeale farre exceeded his knowledge in the Scriptures. Wherefore he excels more in moralls than in Doctrines and Expositions For oftentimes hee philosophizeth two subtilly. Yet is hee often cited by our Divines in the interpretation of Greeke words, especially in the Epistles of Saint *Paul*. *Vulgarus Theophilactus* was afterward his imitator, and *Chrysostom.* *Theophilact.*

and abreviator, but an Author leſſe pure.

The Errors of S^t. *Chryſoſtome.* It was reprehenſible in Saint *Chryſoſtome*, that hee was too chollericke, and free of ſpeech, by which hee incurred the great diſpleaſure of many.

S. *Auguſtine.* *Aurelius Auguſtinus*, by Nation an African, ought not to be accounted the laſt amongſt the doctors of the Church. Hee was inſtructed in Rhetoricke at Carthage, and was a follower of the Maniches nine yeeres together. Hee relates a great part of his owne life in his Confeſſions. Afterward being often admoniſhed by Saint *Ambroſe*, or rather converted by God vpon the aboundant teares and prayers of his mother, he turned into the right way, and ſucceeded *Valerius*, Biſhop of Hippona in Africa, about the yeere 390. He ſuſtained many ſharpe Conflicts with the Maniches, Arians, Donatiſts, and Pelagians, whom he confuted by learned writings, and perſonally, by word of mouth. Hee dyed a little before the firſt Epheſine Councell, when Hippone was beſieged, in the yeere of his Age, 76.

Gregory 1. Biſhop of Rome had his workes,

workes in so great esteeme, that hee thus writes *lib.* 8. *epist.* 38. *Si delitioso cupitis pabulo saginari, B.* Augusti. *opuscula legite, et ad comparationem siligimis illius nostrum furfurem non quæratis*: If you desire, saith he, to be fatned with delicious fare, read the workes of Saint *Austine*, and having tasted his flower, you will not seeke after our Branne. Which is to be noted against the Papists, who preferre that *Gregory* the first before all others.

The workes of Saint *Austine* are distributed into ten Tomes; same of them are Philosophicall, and of no great moment; as of Grammar, Rhetoricke, Logicke, Musicke; of Order; of the quantity of the soule. In his bookes of Confessions, wherein he describes his owne life, hee often useth too much simplicity and copiousnesse, yet may they be read cursorily. But the Students in Divinity meaning to read Saint *Augustine*, ought to begin at his Doctrinals; and first at his foure books of Christian Doctrin, in which he instructs a future Divine. Next, he must read his Enchiridion to *Laurentius*, and the booke of

The works of S. *Austin.*

of Faith to *Peter* ? of rhe ſpirit, and the letter, and of the Eccleſiaſticall opinions. The Epiſtles of Saint *Auguſtine*, and the bookes of the City of God, are of a mixt kind; partly Doctrinall, partly Hiſtoricall, but full of various learning. Thence let him proceede to his Polemicall, or Controverſiall, which hee wrote againſt the Maniches, the Arians, Donatiſts, &c. His expoſitory bookes, as upon the Pſalmes, and Saint *Johns* Goſpell, containe more piety than ſolid Interpretation; partly by reaſon of his ſmall inſight in the Hebrew and Greke Tongues; partly becauſe in thoſe Interpretations hee accommodated his writing in thoſe times, as alſo that ſometimes he makes digreſſions; but his Commentary on Saint *John* is excellent above the reſt.

The Palmary, or Maſterpeece of Saint *Auſtine*, was, that above all the other Fathers, and almoſt alone, being provoked by the Pelagians, hee diſcuſſeth diligently the Doctrine of Originall ſinne and, Predeſtination.

But as in Saint *Auſtin* it is very lawda-

ble

ble that he only of all the Ancients, wrote bookes of Retractations (for in his seventh Epistle hee professeth himselfe to bee of their number who write by profiting, and profit by writing) so there remaine some things which require a censure. Yet is there no doubt but many things are inserted in his workes, of which hee is not the author. For he being yet alive, sixteene Articles were falsly father'd on him, to which hee replyed. But chiefly this was his error, that as hee wrote much, so hee often varies, nor is alwayes consonant to himselfe. Hee hath also many Acurologia's, as *Danæus*, a most learned Divine, observes in his Annotations upon the Enchiridion of Saint *Austin*. Then he erred, in that he precisely included the salvation of Infants in the sacrament of Baptisme. But whereas in some places hee cals the Eucharist a Sacrifice, hee thus interpreteth himselfe, *lib.* 10. *Civit. Dei cap* 20. that it is the Sacrament of the Sacrifice of Christ. In another place hee seemes to affirme, that the pious soules of the deceased are helped by the Almes and prayers

His Errors.

ers of the living, but without the warrant of the Word of God; especially in his book entituled, *The care for the dead*, where he handles this question, *whether or no it profiteth to be buried nere the monument of any Saint.* But that booke (as *Calvin* admonisheth, *lib.* 3. *Instit. cap.* 5. *Sect.* 10.) conteineth so many doubts, that the coldnesse of it is able to extinguish the heate of any foolish zeale; and there is no doubt but that Booke hath beene depraved by many Monkish additions; for in another place, as *lib.* 2. *quest. Evangelio. cap.* 38. he affirmes, *Nullam auxilium a justis præberi defunctorũ animabus*: that the soules of the deceased receive no helpe from just men.

Cyrillus.

Cyrillus Bishop of Alexandria flourished about the yeere 433. in the reigne of *Theodosius* the younger. He expelled the Jewes out of his Dioceſſe, and killed not a few of them in the Synagogues by the hands of his Souldiers. Being much incensed against *Nestorius*, he excommunicated him by his owne proper authority, which was not approved of by the Fathers, although he defended a good cause, and

that

that *Nestorius* was a little after condemned in the Ephesine Councell. *Cyrillus* wrote in Greeke, and many things which are extant in Latine. They were publisht at Basill, *apud Hervag. anno 66.* with an addition. In the first Tome are found Commentaries upon *Levitticus*, in which he insists too much upon the Anagogicall sense. He also wrote Commentaries upon Saint *John*, but imperfect. His second Tome is Doctrinall, as the booke which he calleth a Treasure. There, in 14. bookes he defends the Consubstantiallity of the Sonne, and the holy Ghost against the Arians. In the third Tome, he disputes against *Julian* for the Christian Religion; also touching the right Faith to *Theodosius*, and the Queene. The fourth Tome conteines Epistles, Homilies, and an Apologie to *Theodosius*; also an Exposition of the Nicene Creed, and Synodicall Epistles; together with other things against the Nestorians. The fift Tome is a Commentary upon *Esay*, not long since added to his Works. and Translated by *Laurence Humfre* an Englishman.

Vigilius

Vigilius. *Vigilius* Biſhop of Trent flouriſhed in thoſe times, of whoſe Workes but a few are extant, printed at Colen in *Octavo*: as a diſputation againſt the Arians, and five books againſt *Eutyches*, both pious and learned, which are often objected againſt the Vbiquitaries.

Primaſius. The Hearers of Saint *Auſtin* who reteined his Doctrine were *anno* 440. *Primaſius*, who wrote upon all the Epiſtles of Saint *Paul*. *Proſper Aquitanic. anno* 454. *Helichius anno* 490 hee wrote upon *Leviticus*. *Fulgentius* a Biſhop in *Africa* about the yeere five hundred, under *Thraſimund* King of the Vandals; hee wrote three bookes of diverſe queſtions to *Monimus*, ſeven bookes to King *Thraſimund*, and other things worthy the reading. His Wrorkes were moſt accurately Printed at Antwerpe by *Plantin*, *anno* 74.

Proſper. *Helychius.* *Fulgentius.*

After the time of Saint *Auſtin*, and his Diſciples. the purity of Doctrine beganne with the Roman Empire very much to decline, by reaſon of the accumulated ſuperſtitions of the Monkes; wherefore the ſucceeding Fathers cannot be in the ſame eſteeme

eſteeme with the firſt, and more ancient; yet had the following their peculiar gifts, not to be cõtemned, & wrote many things which are read with great profit. *Leo* the firſt of that name, Biſhop of Rome about the yeere 444. in the time of *Attila*. Hee was the Author of gathering together a Synod againſt *Eutyches*, and *Dioſcorus* Biſhop of Alexandria, who would oppreſſe *Flavianus* an orthodox Biſhop of Conſtantinople. His VVorks; as his Sermons & Epiſt. are imprinted at Colen by *Brikmãnus* Amongſt his Epiſtles that to *Flavianus* againſt the Blaſphemies of *Eutyches* is moſt eminent, the authority of which Epiſtle was of great force in the Chalcedonian Conncell, wherein amongſt the reſt this ſpeech is remarkeable, *Agit utraque forma, id eſt natura cum alterius communione quod proprium eſt verbo operante quod virbi eſt, & carne exequente quod carnis eſt: unum horum coruſcat miraculis, alterum ſuccumbit injuriis. Non eſt ejuſdem naturæ flere Lazarus & reſuſcitare.* Either forme works that which is proper to it with the communion of the other, the word working what is of the word, and the fleſh ex- *Leo.*

ecuting what is of the fleſh. The one of theſe ſhines with Miracles, the other is ſubject to injuries. To bewaile *Lazarus*, and to raiſe him, proceeds not from the ſame nature. This ſaying alſo is memorable, and makes againſt the Papiſts, *Serm.* 2. *de Petro* on that place of Matthew 16. *Tu es Petrus*; thou art Peter, &c. *Soliditas ejus fidei quæ in Apoſtolorum principe laudata eſt perpetua eſt. Hæc fides diabolum vincit, portæque inferi adverſus eam prævalere non poſſunt.* The ſolidity, ſaith he, of that faith which is praiſed in the chiefe of the Apoſtles is perpetuall. This Faith ſhall vanquiſh the Divel, and the gates of hell cannot prevaile againſt it.

Greg. About the yeere 591. *Gregory* the firſt lived, Biſhop of Rome, ſirnamed the great, who in his youth was a Monke of the Benedictine Order. He inſtituted the Maſſe, and moſt of the Pſalmodies which are in the Papacy. His Works are extant printed at Baſill by the *Frobenii*, *anno* 51. *Stella* a Venecian Prieſt, who wrote his life, ſaith, he was a moſt humble man, and the firſt of the Popes that out of his humility would be called the ſervant of ſervants

vants *nullum, inquit, ex ſucceſſoribus habuit æqualem, aut partem* None of his ſucceſſors, ſaith he, were equall, or like to him. Hee labored much to call the Goths to the true Faith. Hee wrote morall Expoſitions upon *Job*; alſo on the ſeven Pſalmes which we call Pœnetentiall; and upon *Ezechiel*; the Bookes of the Kings; and forty Homilies upon the Goſpels. In his Expoſitions he is pure enough *Tom.* 1. *lib.* 25. *c.* 15. he writes thus, *Sciunt, inquit, pii quod omnis juſtitia humana injuſtitia eſſe deprehenditur ſi divinitus diſtricte judicetur*: The godly know, ſaith hee, that all human Juſtice appeares injuſtice if it be ſtrictly examined from above. In his Epiſtles alſo are found many excellent admonitions, as that which he writes in his ſecond Tome to *Serenus* the Maſſillienſian Biſhop, *ad nos per venit quod fraternitas veſtra quoſdam imagenum admiratores adſpiciens, eaſdem Eccleſiæ imagenes confregit. Enm quidem Zelum ne quid manu factum adorari poſſit laudavimus, ſed frangere eaſdem non debuiſſe judicamus. Idcirco enim pictura in Eccleſiis adhibetur, ut hi qui literas neſciunt ſaltem in parietibus videndo legant.*

It is told that your Fraternalſhippe ſeeing certaine admirers of Images hath broken the ſaid Images belonging to the Church. Wee commend that Zeale, indeede, which would have nothing made by hands to be adored; but we judge that you ought not to have broken them, for therfore are Pictures admitted into Churches, that they who are ignoant of good leters many read by looking on the wals. Hee wrote a Treatiſe of the Paſtoral Cure, not unprofitable; but in his Dialogues hee ſeemes to dote in relating I know not what feined Miracles; as *Stephano cuidam Presbytero Diabolum coactum obedire ad extrahendas caligas: Bonifacium quendam orando duodecim aureos a Maria imputraſſe. Fortunatum quendam ſigno crucis equum furioſum manſuetum reddidiſſe.* That the Divell by conſtraint obeyed one *Stephen* a Prieſt to pull off his hoſe. That one *Boniface* by prayer obtained twelve crownes from the Virgin *Marie.* That one *Fortunatus* made a fierce horſe tame with the ſigne of the Croſſe. Concerning the fire of Purgatory hee writes doubtfully, *lib.* 1. *Dial.* 10. *Qualis hinc quiſ-*

The dotage of St. *Gregory*

quiſque egredietur talis in judicio præſentabitur. Sed de quibuſdame levibus culpis Purgatorium eſſe ignem ante judicium credendum eſt. Such as every one departeth hence ſuch ſhall hee be preſented at the day of judgement. But it is to be beleeved that there is a Purgatory fire before the day of Judgement, for ſome light crimes. *Tom.* 2. *Epiſt.* 58. *lib* 4. he complaines grievouſly that the peace of the whole Church is diſturbed by one *John Biſhop* of Conſtantinople, by aſſuming the name of Univerſall Biſhop. And *lib.* 7. *epiſt.* 39. to *Mauritius* the Emperor, he thus writes, *Ego fidenter dico, quod quiſquis ſe univerſalem Sacerdotem vocat, vel vocare deſiderat, in elatione ſua Antichriſtum præcurrit.* I confidently affirme ſaith he, that whoſoever calleth, or deſireth to call himſelfe an univerſall Prieſt is by this his pride, marked for a fore-runner of Antichriſt: Yet for all this, preſently after *Gregory Phocas* ſucceſſor of *Maurice* in the yeere 660, granted to *Boniface* the third, that Rome ſhould be the head of all other Churches. Yet all the Churches never ſimply conſented to it, eſpecially the Greeke and the French.

In the yeere 727, in the time of *Leo*, *Isaurus Iconomachus*, *Johannes Damascenus* lived. At first he was Secretary to the Duke of the Sarazens, but after he became a Monke. His chiefe writings are foure books of the Orthodox Faith, which *Faber Stapulensis* translated out of Greeke *lib.* 1. he discourses of the Essence of God, and of the three Persons *lib.* 2. of the works of God; of the Angels; of Man; of the fabricature of the World *lib.* 3. of the dispensation of the mystery of our Salvation; where he learnedly disputes of the union of Natures, and the actions Theandricall; also of the two-fold Will of Christ; but he adds many things superstitious, as of the adoration of Images, &c.

Damascenus.

Anno 1116, Saint *Bernhard* Abbot of Clarovall was in great repute, for his sanctity of life and Doctrine, and was admitted to compose differences between Kings and Princes. At that time there was such a disturbance of all things, as saith *Calvin*, *lib.* 4. *instit. cap.* 7. *Sect.* 22. that it was not much unlike our times, if we consider the Papacy. Bnt S. *Bernhard* makes grieuous complaints and admonitions of the corrup-

Bernhardus.

ruption of the Papal Court in his book of Conſideration to Pope *Eugenius*. Many excellent ſayings alſo of his are to be read, in *Sermonib. in Cantic. Cantecor.* and on the 91 Pſalme; which Sermons are worthy the peruſal; yet many things fabulous are inter mingled, as of Saints, and he numbers the waſhing of feet amongſt the Sacraments.

CHAP. IIII.

Of the Writers commonly called SCHOOLE-MEN.

THE labor would be infinite to number all the Scholaſticall Authors; it ſufficeth us to ſhew the chiefe, whoſe monuments are extant. There were after thoſe times alſo ſome Biſhops, though not ſo famous, yet not unlearned, as *anno* 630. in the time of *Heraclius Iſidorus* Biſhop of Hiſpalea, who wrote holy expoſitions upon bookes, and ſome bookes of Etymologies. Alſo *Beda* an Engliſh Prieſt, who in the time of *Juſtinean* the ſecond, *anno* 690. wrote upon *Iſiodorus.* *Beda.*

the new Teſtament, as alſo a learned book of Times, *anno* 834. in the reigne of *Ludovicus pius*, *Haimo* Biſhop of Habberſtat wrote upon the Epiſtles of Saint *Paul*, and many other things. *Anno* 856 lived *Rabanus Maurus*, who being firſt made Abbot of Fulda, was afterwards Biſhop of Mens. He is reported to have written the Gloſſe commonly called the Ordinary. There is a ſaying of his memorable in *cap.*2. *Epiſt. Jacobi. Abraham, per opera quæ fecit juſtus non fuit, ſed ſola fide : oblatio autem ejus opus, & teſtimonium fuit fidei.* *Abraham* was not juſt by the works that he did, but by Faith only; but his oblation was a work, and teſtimony of his Faith.

Haimo.

Rabanus.

But it is to be obſerved that the zeale, and diligence of the Biſhops decreaſing, and their wealth and dignity augmenting, the priviledge of Teaching and Writing was conferred on certain Monks & Prieſts called Schoole-Doctors, becauſe they taught moſt in the Schooles. Before this time the Doctrine of Saint *Auſtin*, and his manner of teaching was for the moſt part received; but about the yeere 1200. the Schoole-Divinity began to ſpring up, which

which afterwards degenerated from its firſt ſimplicity and purity, and fell upon many unprofitable and doubtfull queſtions, full of philoſophicall ſubtilties, together with definitions, and ſentences accomodated to the corruptions of thoſe times. The chiefe of theſe were *Lanfrancus Monachus Papienſis*, who oppoſed himſelfe againſt *Berengarius*, *Albertus Magnus* and *Peter Lombard*. Then alſo did *Gratianus* gather the decrees of the Popes into one Volume, and without judgement; inſomuch, that the Gloſſe ſweats in reconciling the contradictions. *Peter Lombard* about the yeere 1150. wrote foure Books of Sentences, collected out of all the Fathers, as the foundations, and compendium of all Scholaſticall Divinity; which with ſome are of great value, yet hath he cited many things amiſſe ont of the Fathers, and omitted not a few neceſſary. Many things there are in him, which if rightly underſtood, and explained make againſt the Papiſts, eſpecially where hee treats of the Supper of the Lord, He that would know the defect, of *Lombard*, let him peruſe the notes of *Danæus* in *lib.* 1. *ſentent.* But like

Lanfrancus.

Albertus Magnus.

Pet. Lombard

as

as *Lombard* did not well in that he would confirme the opinions of Chtiſtian Religion rather by the authorities of the Fathers then by the Teſtimonies of the Scriptures, ſo, hee is more tolerable farre then the other Schoolmen, who acknowledge *Ariſtotle* for their Maſter, and attribute more to his authority then to the Scriptures. Amongſt others of that time *William Occam* was famous, *anno* 1030. who defended the right of the Emperor againſt the Pope very learnedly.

Queſtion. Whether therefore did *Tertullian* againſt *Hermogin* rightly call the Philoſophers Patriarks of Hereticks, and *lib. de præſcript* hee tearmes the Logicke which the Hereticks learnt out of *Ariſtotle* the ſubverter of Truth, and the turne-coat artificer of building, and deſtroying?

Anſwer. Theſe are to be underſtood *ſecundum quid* of Chriſippean Scophiſmes, and ſuch Logicians as *Eutidemus* in *Plato* who inſtantly denied what hee formerly granted, Next of thoſe who make Philoſophy a Miſtreſſe, and a Lady in Divine matters, who ought to be the Waiting-maide; the imbecillity of reaſon in Divine things being not only apparent but its

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* *Adunamia*, 1 *Corinth.* 12. Yet are not Philoſophy and Reaſon to be rejected, but God is to be invok'd that he will give us the ſpirit of wiſedome, whereby the eyes of our minds may be illuminated, that wee faine not falſe Principles, and involve our ſelves and others in ambiguities, and ſubtilties of words, as in times paſt the Valentinians did, and many of the Schoolemen doe, which Abbot *Trithemius* acknowledgeth when he ſaith, *Ab hoc tempore Philoſophia ſecularis ſacrã Theologiã fœdare cœpit:* from this time, ſaith he, ſecular Philoſophy began to pollute ſacred Divinity. * Impotency

But to returne to *Peter Lombard.* It is not to be expreſſed how many of his ſucceſſors have, I cannot ſay explain'd, but involv'd his bookes of Sentences, as amongſt the reſt, *Bona ventura*, *Albertus Magnus*, *Thomas Aquinas*, *Occam*, *Durandus*, and innumerable others, the laſt whereof was *Thomas Cajetanus*, who lived in the time of *Luther.* The Diſciple of *Albertus Magnus*, was *Thomas Aquinas*, commonly call'd the Angelicall Doctor, who lived in the yeere 1270. In him two things are laudable: Firſt that hee argued very methodically. Secondly, that as well in his Commentary

ry on the Epiſtle to the Romans, as in his *Summa Theolog.* he hath diſputed more tolerably of Juſtification, and Predeſtination, than any of the reſt. But he is much to bee blamed in this, that hee imploy'd the whole ſtrength of his wit in defending Tranſubſtantiation, though moſt unhappily, and with many contradictions.

Johannes Scotus. Not long after lived *Johannes Scotus* ſurnamed *Duns*, a Franciſcan, who oppoſed *Thomas*, whence ſprung the two ſects Thomiſts, and Scotiſts, of which the firſt were called Nominall, the latter Reall; Becauſe the one concluded the names only, the other the things themſelves alſo to bee comprehended under the predicaments.

Another *Scotus.* But it is to be noted, that there was another *Johannes Scotus* long before thoſe times *anno* 874. a man moſt learned in the Greeke and Latin Tongues, who govern'd the Schoole at *Oxford*, and at length was murdered by his Schoollers with penne-knives, becauſe his opinion of the Lords Supper was no way pleaſing to the Monks.

The laſt Age of the Schoolemen from the Councell of Conſtance to the time of *Luther*, was not more happy, but more audacious, & infinitely ignorant, although

ſome

ſome were more inlightned with knowledg than others. The chiefe of theſe were *Johanes Capreolus*, *Johannes Gerſon*, Chancellor of Paris; *Gabriel Biel*, *Tubinga*, *Petrus de Alliaco*, *Cardinalis Camercenſis*, who wrote queſtions upon the booke of Sentences of *Peter Lombard*, where, amongſt others, this ſaying of his concerning the Euchariſt is obſervable: *Communem Sententiam eſſe, panem Tranſubſtantiari: licet id non ſequitur evidenter ex Scriptura, ſed ex determinatione tamen Eccleſiæ. Alia opinio eſt quod ſubſtantia panis remanet valde enim poſſibile eſt ſubſtantiam panis coexiſtere ſubſtantiæ corporis; nec eſt magis impoſſibile duas ſubſtantias coexiſtere quam duas qualitates. Poſſibile, inquam eſt Corpus Chriſti aſſumere corpus perunionem, et ille modus non repugnat rationi, nec authoritati Biblicæ:* It is the common opinion, ſaith hee, that the bread is Tranſubſtantiated, although that evidently appeare not by the Scripture, yet by the determination of the Church it does. Another opinion is, that the ſubſtance of the bread remaines: for it is very poſſible that the ſubſtance of the bread many coexiſt with the ſubſtance of the body: neither is it more impoſſible that

Capreolus. *Gerſon.* *Biel.* *Petrus de Alliaco.*

two

two ſubſtances ſhould coexiſt, than two qualities. It is poſſible, I ſay, the body of Chriſt may aſſume another body by union, and that manner is neither repugnant to reaſon, nor the authority of the Bible. Which opinion though *Lanfrancus* had long before refuted as not agreable to the words of Chriſt, yet *Luther* embrac'd it, as himſelf confeſſeth, *lib. de captiv. Babylonic.*

Whence *Luther* derives his opinion of the Lords Supper.

This was the Scholaſticall Divinity full of ſharpe and ſubtile queſtions, contentions, and contradictions: While ſome made it a queſtion whether or no the Virgin *Mary* were conceived in Originall ſin? the maintainers of which Tenent were the Dominicans: the Oppoſers, the other Monkes. Others demanding whether or no the Pope were ſimply a man or in part a god, and whether hee were above a Councell or no. Of which times *Peucerus* rightly admoniſheth us in *Chronic.* ſpeaking of the times of *Frederic* 2. and *Charles* 4. *Duplex, inquit, genus hominum exortum eſt quo Sathan papatum fulcivit; Canoniſtarum, qui collectis variis decretis, et Canonibus, tyrannidem pontificiam ſtabiliverunt, et novum forum conſtituerunt: et Scholaſticorum, quorum Theologia ex male detortis Scripturæ et patrum*

patrum Sententiis uſque confuſis, tum Platonicis, et Ariſtotelicis diſputationibus, et Pontificum placitis conſuta, ſacra Biblia, et præcipua capita doctrinæ de vera Dei invocatione, de vero uſu Sacramentorum, de fide, juſtificatione, veris cultibus, atque etiam patrum vetuſtiorum Scripta de cordibus, et manibus hominum excuſiit: Two ſorts of men, ſaith hee, then aroſe, by which Satan ſupported the Papacy: Firſt; the Canoniſts, who by a collection of various decrees, and Canons, ſtrengthened the Pontifical Tyranny, and erected a new Court. The Scholemen next who (by compoſing their Divinity out of il-wreſted ſentences out of the Scriptures, and the Fathers, and thoſe confus'd with Platonicall and Ariſtotellicall Diſputations, and Ordinances of the Popes) have forc'd the holy Bible out of mens hearts and hands, together with the chiefe heads of Doctrine touching the true Invocation of God, and the true uſe of the Sacraments, Faith, Juſtification, true Worſhips; and not only theſe, but the writings alſo of the moſt ancient Fathers.

Yet did God ſtirre up ſome in ſeverall Ages, who abhorred thoſe ſubtilties, and betooke themſelves to the Law and Teſtimonies

monies; although (as thoſe times were palpably darke, and obſcure) they could not free themſelves from Errors and Superſtition. One of theſe was *Nicholas de Lyra*, 1320. who wrote upon the old and new Teſtament, and on the third to the *Galatians*, He affirmes Faith alone to juſtifie. Another was *John Witcliffe*, an Engliſhman, *anno* 1364. who diſcover'd many errors and ſuperſtitions of the Papacy, whoſe Doctrine afterwards *John Huſſe* embraced and *Hierome* of Prage, who were both burned in the Councell of Conſtance. But at lenght by the Divine Proovidence it came to paſſe, *anno* 1577. that the ſincere and incorrupt Doctrine of the Goſpll, and the whole method of Teaching was inſtituted and reformed by thoſe great men *Luther*, *Philip Melanchthon*, *Zwinglius*, *Bucerus*, *Oecolampadius*, *Calvin*, and others, ſo that it is moſt true which *Cyprian* writes, *lib.* 1. *epiſt.* 4. *In pleriſq; Famulis ſuis dignatur Dens Oſtendere redintegrationem Eccleſiæ, et poſt longas pluvias ſerenitatem*: God vouchſafeth, ſaith hee, in moſt of his ſervants to ſhew the redintegration of the Church, and after much raine, ſerenity.

Nicholas de Lyra.

Johanes Witcliffe.

John Huſſe.

Hierom of Prague.

Laus, et Gloria ſacræ Trinitati.

FINIS.

~~B. I. 52~~

~~B. 1. 44.~~

4° D. 250.

A

SYNOPSIS,

OR

COMPENDIUM

of the Fathers, Or of the most *Famous and Ancient Doctors* of the CHURCH, *as also of the* SCHOOLE-MEN.

Wherein is cleerely shewed, how much is to be attributed to them, in what severall times they lived, with what caution they are to be Read, and which were their Perfections, which their Errors.

A Treatise most necessary and profitable to yong Divines, and delightfull to all such whose Studies in Humanity take from them the leisure, though not the desire of reading the Fathers, whose Curiositie this briefe survey of Antiquity will in part satisfie.

Written in Latine by that reverend and Renowned Divine DANIEL TOSSANUS, chiefe Professor of Divinity in the Universitie of *Heidelberge*, and faithfully Englished by *A. S.* Gent.

LONDON, Printed for *Daniel Frere*. 1637.


Collegium Lincolniense
in Universitate Oxoniæ

TO

HIS TRUELY worthy and noble FREND Sir *R. C.* Knight.

SIR,

WHat is not mine owne, I cannot dedicate, & therfore can neither prefixe your name nor mine before this book: I appeale to you here, not as an indulgent Patron, but a learned Judge: Of

such you have the two requisites, Ability *and* Commodity. *The first is within you, an acute and solid Understanding; the latter, without you, a compleat Library, which* Chrysologus *stiles the only Paradise of this world. You sit every day most happily incircled with the most famous Writers of all kinds. Thus environ'd, the poorest Schollar thinkes himselfe majestically enthron'd, and securely guarded. There is not a quotation in this Treatise, which you cannot readily bring to the Test and therfore I choose you as a most fit Triер of the Authors Integrity in whose praise when I have spoken much, it will appeare in a discerning eye too litle, His Brevity is such, that sometime I resemble him to one who makes an exact surveigh of an Immense Kingdome in a moment; sometimes to the Sonne himselfe, who compasseth the world in a naturall day; for the same proportion holds this short discourse with Vast Antiquitie, I dare maintain that in farre greater Volumes of the same subject, (as* Medulla patrum, Favus

pa-

patrum, Flores patrum) you shall not finde so accurate a judgment of the Fathers, neither delivered with so entire a faith, and so cleane a sifting of the Metal from the drosse, of their perfections from their errors.

More Sentences, it may be, they containe, and the more the worse, For those wretched Breviaries or Florists are the very Bane of Learning, who in stead of culling out the choycest flowres doe indeed, nothing but weed Authours: They leave the pure wine behinde and give their thirstie Readers the lees to drinke.

Relative unto the Fountaines themselves are farre sweeter. Rollevinck hath inserted Campians ten reasons in his Bibliotheca Selecta, and alleadgeth the cause to be his feare, least the Volumes being so small Heretickes might in time collect, and sacrifice them all to Vulcan. I think this little worke is of as great value, and merits no lesse care, especially since it is already become so rare, that it is hardly by prayer,

or money to be purchased: Of its dignity this is no obscure Argument, that the learned sonne of our Tossanus *thought it worthy the Dedication to* Iacobus Arminius, *who rose with as great a lustre in any light of the Modern Church, though it was his evill Destiny to set in a Cloud. For the Translation I say little, both because it is mine owne, as also that books of this nature admit no flourishes, nor Elegancy of phrase. I am confident I have not altred the sense, and that is as much as the most severe Criticke can require at my hands. The love to Knowledge, and her Professors, is yours by Inheritance, who derive it from your truly great Father, on whose Head my Divining Soule fore-sees impartiall Posterity setting that Crowne which as yet the Modesty of his frends, and the Malice of his enemies deny him. I presume therefore that you will adde the perusall of this Treatise to your other favours, which are so many, that should I endeavor to summe them up I should at once prove gratefull to you, and tedious to*

the Reader. I beseech you therefore to accept of the bare acknowledgement, and of the religous protestation that I am,

Noble Sir,

Your most humble servant

A. S.

The Authors PREFACE, which (together with the Treatise it selfe) was delivered by way of *Lecture.*

MY Courteous Auditors, I have often times called to minde the saying of that most excellent, & grave Philosopher SENECA, Magnam esse dementiam in tanta temporis egestate super vacua discere: *It is great madnesse, saith he, in so great want of time to learn things superfluous. For that first Aphorisme of* HIPPOCRATES *the Prince of Phisicians, is most true,* Vita brevis est, Ars longa: *Life is short, Art long. Though this bee most true, yet can I not assent unto them, who thinke it enough for a Student in Divinity to bee throughly versed in the sacred Scriptures, & that hee need learne and meditate nothing else; that the*

im-

immense Volumes of the Fathers, and anci
Doctors, as a vast and fadomlesse Sea are to
avoyded, because they bring greater doubt and p
plexity, than light and science to the minde; espe
ally if a man will dwell upon the manifold Co
mentaries of the late Doctors, whome wee c
Schoolemen. These Assertions (though they may
first sight appeare faire and goodly) yet savour
much of Arrogancy, Farre bee it from any Div
to assume that Nestorian Pride, who, as the Ecc
siasticall History testifies, relying on the volub
ty of his owne tongue, arrogantly contemned
Writings of the most ancient Interpreters. I co
fesse, the sacred Scriptures are able to render
man abundantly wise, as saith Saint Paul
2 Tim. 3. and to instruct him in all things pe
taining to salvation, by the faith which is in J
sus Christ. I confesse also some men have not t
understanding rightly to judge of so many Co
mentaries of the Ancients; others have not the le
sure to read them; and not a few want meanes
procure them. Yet in these a Divine ought no
to be altogether a stranger. Nescire quid ant
quã natus sis acciderit id est semper esse pue
rum, saith Cicero in his Oratory. To be ignorant
altogether of what happened before thou wert
borne is alwayes to be a childe: and the comm
moration of Antiquity, and producing of exam
ples, gives not only delight, but authority and
credit to an Oration. It was an ancient and lau-

dable

ble *custome, as Witnesseth* Irenæus, lib. 3 .4. *that if any question were disputed, the greement and consent of the most ancient Chur- s wherein the Apostles were conversant, should enquired into, and fully knowne.*

But here certaine Cautions are necessary, hich being not observed by the Papists, they ve erred many wayes in reading of the Fa- ers, and have proved not so much Theologi *as trologi, and* Anthropologi.

The first Caution is, that none reade the Fa- ers except they be well exercised in the Scrip- res, which neglected, they shall grope like one inde in the darke, and saile in a wide Sea with- t either North-Starre or Compasse. Another aution ought to be, that though the authority nd consent of the Fathers in the Truth, doe uch confirme and comfort, yet Faith is onely to e builded upon the Apostolicall and Prophetical criptures, as a foundation most firme. For the cripture, as the only Queene and Empresse as Lu- her is used to say) ought to have the soveraigne ommand. The third Caution is, that in reading he Fathers wee doe not imitate those flatterers of Dionisius Siculus, *who licking up the Tyrants pittle, affirmed it to be sweeter than Nectar, To hese I may liken such as without any exception mbrace and magnifie indifferently all the Wri- ings and Sayings of the Fathers. These are the oints about which at this day we combat the*

Jesuites,

ſtitiers, the ſtoutest Champions the Pope hath; not (as they labour to perſwade the vulgar) the Fathers themſelves, or reverent Antiquity if we did plainely reject them and after the A nian manner were delighted with the novelti News-tellers. For first, we recall them to true tiquity, which is to be derived from the anc of dayes, and his revelations, that so wee m fuse and condemne as new whatsoever Christ not taught us, as Saint Ambroſe adviseth u 1. Officior. Next we distinguish betweene th of the Church, and betweene Father and Fa and demonstrate in one and the same Father w is authenticall, what erroneous, irreptitious, inserted by the Monkes.

Moreover, when we enquire after the Chu we do not seeke the degenerate and adulterate, the chaste & holy Spouse of Christ: And why not we say the same of the Roman Church as day, that Cicero in his Oration for his house of the Roman people, An tu populum Roma esse putas qui constat ex iis qui mercede c ducuntur, qui impelluntur ut vim adferan gistratibus, optant quotidiè præcipiti furo cædem, incendia, rapinas? O speciem dign tis populi Romani, quam scilicet reges, qu nationes exterræ, quam gentes ultimæ po metuunt: Dost thou thinke, saith he, that to b people of Rome which consisteth of those that mercenary, who are ready to offer violence to M

gistra

gistrates, that desire daily with a desperate fury, fire, rapes, and slaughters: O the goodly dignity of the Roman people, whom Kings, forreigne Nations, and the most remote inhabitants of the earth doe feare. *Wee doe indeed much esteeme that Roman Church whose faith is preached through the whole world, we likewise reverence those Fathers and Bishops which are not commended to us by the onely authority and Canonization of Popes, but by their owne puryty of Doctrine, Innocency of life, and constancy in Martyrdome. But it is well the Jesuits so distrust their owne cause, that they dare not stand to the decision of the sacred Scriptures, nor of the Fathers themselves, except they bee mutilated, and altred according to their will, and deformed with many supposititicus bookes. Their Impudency this way clearely appeareth in their* Index Expurgatorius *not long since here Published; out of all which wee may easily collect that they retaine neither shame, faith, nor conscience, nor any thing authenticke either in the Scriptures or Fathers, but only what is appropriated to their superstition, and will-worship of Images.*

Now, most loving Auditors, because it is much materiall to the Students in Divinity (though all have not the meanes and faculty of reading the Fathers) at least to know what is to be judged and determined of them in genrall, and which were the most famous Fathers, and Scholasticall Au-

thors

thors, or also with what judgment & choyce th
are to be read, I thinke it will neither be a serv
unacceptable, nor unprofitable if in the end of th
dogge-dayes, and before the Mart now at ha
I instruct you in the premises, and contract
whole matter into, as it were a Synopsis, or abrid
ment.

THE

A Synopsis, or Compendium of the Fathers; or of the most Famous and Ancient Doctors of the CHURCH, as also of the SCHOOLE-MEN.

Generall Aphorismes containing certain Rules by which we may judge in reading of the Fathers of their true Antiquity, & Purity, together with the Solutions of some Objections.

APHORISME I.

THAT true Antiquity is to be sought after, and magnified; is the common Tenent of all pious people.

(2.)

For it is manifeſt that the Chriſtian Re
ligion is the moſt Ancient, as deriving i
Teſtimonies from the very beginning
the World.

(3.)

But this is not to be eſteemed true An
tiquity, to underſtand *Quid hic, aut il
ante nos fecerit, aut docuerit; ſed quid is q
ante omnes eſt, Chriſtus, et qui ſolus via e
veritas, et vita; à cujus præceptis nullo m
do recedendum eſt :* What this, or that m
did, or taught before us, but what he di
who was before all, even Chriſt himſelf
who only is the Way, the Truth, and th
Life; from whoſe Precepts we ought no
to digreſſe, as ſaith Saint *Cyprian ad Cæci
lib.2. Epiſt.3.*

(4.)

*Omnis quippe Antiquitas, et conſuetud
ſine veritate nihil aliud niſi Erroris vetuſta
cenſenda eſt:* So that all Antiquity and Cu
ſtom, not grounded on the Truth, is to b
accounted no other than an ancient Error,
as the ſame Saint *Cyprian* piouſly writeth
to *Pomp.* againſt the Epiſtle of *Stephanus.*

5

(5.)

But the Ancient Truth God taught us by his Prophets and Apostles, who though in condition they were men; and, indeede, sinners; yet in Doctrine which was revealed to them supernaturally by the holy-Ghost, not by the will of man, we know them rightly to be fellow-Witnesses, *Ephes.* 2. 20. 2 *Pet.* 1.20.

(6.)

The perfection of the Scriptures is easily proved by these two Arguments; First, That they are sufficient to instruct in those things that belong to Salvation, and to the full knowledg of the Truth. *John* 5. 39. *John* 20.30.2 *Tim.*3.15.16. Secondly, Because in Temptations Faith only finds rest in the Testimonies of the sacred Scriptures; having alwaies, for its Object, the Word of God, revealed by the Prophets and Apostles, which cannot be said of any other Writings or Bookes whatsoever.

(7.)

To recall us therfore from the manifest Testimonies of the Scriptures to the Wri-

tings of the Fathers, or other men, wer
injuſtice and contumely againſt the holy
Ghoſt himſelfe, eſpecially ſince our Fai
doth not conſiſt in wiſdome, or in th
words of men, but in the power of God, a
in the evident proofes of the holy-Ghoſt
1 Cor. 2.

(8.)

Wherfore Saint *Auſtin* writeth thus a
gainſt the Donatiſts, *lib. 2. cap. 3. Qu
neſcit ſanctam Scripturam Canonicam, ta
veteris quam novi Teſtamenti, omnibus p
ſterioribus Epiſcoporum literis ità præpon
ut de illa omnino dubitari, et diſceptari n
poſſit: Epiſcoporum autèm literis, quæ po
confirmatum Canonem vel ſcriptæ ſunt, v
ſcribuntur a doctoribus libere reprehendi,
particularia Concilia a plenariis, et hæc qu
que a poſterioribus emandari?* Who know
eth not the holy Scripture Canonicall, a
well of the old as new Teſtament, ſo farre
to excell all the writings of the later Bi
ſhops, as that there needs no doubt, or
diſpute thereof; and that the works of Bi
ſhops which have been, or are now writ
ten after the confirmed Canon, may be
freely

freely reprehended by the more learned, and that particular Councels may be amended by Generall, and these also by the successive.

(9.

Moreover, whereas many complaine of the obscurity of the Scriptures, we ought to make no scruple thereof, there being greater obscurity, lesse purity, and certainty in the writings of men, as plainly manifest the, almost, infinite Commentaries upon *Peter Lombard*, and not a few animadversions of the *Sorbonists* upon him; *Cum ita sit temperata Scripturæ obscuritas* (they be the words of Saint *Austin, lib. 3. de Doct. Christ.*) *Vt facile quis se possit expedire, modo cum similibus, et apertioribus locis Scripturæ locum obscuriorem conferramus, et imprimis oculos a scopo nondem veamus, et quod in uno ideomate non intelligimus, ex alio cognoscere studeamus*: Whereas the obscurity of the Scriptures is so tempered that we may easily explaine it, if we conferre the obscure place with places more open and perspicuous; especially if we move not our eyes from the scope, and

what we understand not in one tongue we study to know by another.

(10.)

Lastly, the Fathers have often erred, as also the Schoole-men, as the Papists themselves confesse: But that the Scriptures are void of all error, no Christian doubteth.

(11.)

It is enquired therfore whether there be any need of reading the Fathers, and ancient Doctors, and if it be needfull, how much we ought to attribute to them?

(12.)

To read the Fathers profitably no man forbiddeth, but it is not necessary to read them all, neither are they promiscuously to be read by all persons; neither to the same proper end that we read the Scriptures.

(13.)

They are not presently to be accounted the writings of the Fathers that are fathered on them. As for example: Some things passe under the name of one *Dionisius Areopagita*, others under that of *Origen*,

gen, whereof part were forged by idle Monks, part were falſly attributed to thoſe Fathers; as alſo many Legends of Saints: Neither hath every man ſuch light and knowledg of the Scriptures, as may enable him to judge of the Fathers, whom we read not as foundations of our Faith.

(14.)

Civitas Dei (ſaith *Auſtin*, *lib.* 19. *de Civit. Dei. c.* 18.) *Dubitationem Academicorum tanquam Dementiam deteſtatur; credit Scripturis ſanctis veteribus et novis, quas Canonicas appellamus, unde fides ipſa concepta eſt, qua juſtus vivit, per quam ſine dubitatione ambulamus*: The City of God deteſts all the doubts of the Academicks as meere madneſſe: She beleeves the ſacred Scriptures both old and new, which are called Canonicall, from whence Faith it ſelfe is derived, whereby the juſt ſhall live, by which we walk with full aſſurance.

(15.)

Wherefore Chriſt and the Apoſtles, when they taught, did not cite the Rabins nor any Father before them but *Moſes* and the Prophets; nor was it in vaine decreed

in the third Councell of Carthage, that nothing should be read in the Church but the Canonicall Scriptures.

(16.)

But the Fathers are read, and are often cited in the Schooles; partly that we may see the consent of the ancient Church concerning the principall heads of Doctrine, after they were first constituted by the sacred Scriptures; and partly, that we may know the History of the Church, and discern her inclination, who (as witnesseth *Eusebius lib. 3. Hist. cap. 29.*) after the Apostles times remained not long a Virgin, nor long retained her Faith incorrupted; partly also, that we may accomodate to our use the many pious admonitions, and consolations savoring of the very spirit of Martyrdom, together with the many elegant similitudes, and comparisons, as somwhere saith *Erasmus.*

(17.)

And we reade, so that we may try all, as admonisheth Saint *Hierom in Epist. ad Minerium. Meum est propositum Antiquos legere, probare singula, retinere quæ bona sunt,*

et

et a fide veræ Ecclesiæ Catholicæ non recedere; It is my purpose to reade the Ancients, to prove every particular, to retaine that which is good, and not to fall from the Faith of the true Catholique Church.

(18.)

The same in a manner writes Saint *Austin* to Bishop *Fortunatianus*. *Neque enim, inquit, quorumlibet Disputationes, quamvis Catholicorum, et laudatorum hominum, velut Scripturas Canonicas habere debemus, ut nobis non liceat (salva honorificentia quæ illis debetur hominibus) aliquid in eorum Scriptis reprobare, atque respuere, si forte inveniamus quod aliter senserint quam veritas habet: Talis ego sum in scriptis aliorum, tales volo esse intellectores meorum.* Neither, saith he, ought we to have the Disputations of any in the same esteeme with the Canonicall Scriptures, although they be men truly Catholique and praise-worthy; nor to lose the freedom (paying the reverence due to them) of censuring their writings, if we find any thing in them not consonant to truth: Such am I in the works of others; such would I have the understanders of mine.

(19.)

(19.)

Wherfore the madnes of them is great who without choice would simply admit all the sayings of the Fathers, which often contradict each other, and as often digresse from the Truth.

(20.)

Lapsus est a fide, et crimen maximæ superbiæ (saith Saint *Basil, in orat. de confession. fidei*) *velle a Scripturis recedere, vel eas sola cum agitur de fide, molle admittere, Christus enim ait, suas oves, suam vocem audire, non alterius*: It is a falling from the faith, and a crime of the highest Arrogancy, to forsake the Scriptures, or, when Faith is our Theme, not to receive them only. For, Christ saith, his Sheepe heare his voice, not anothers.

(21.)

Wherfore Saint *Austin* (when *Cyprian*'s authority was urged against him concerning Baptisme of Hereticks) answered that he held not the Epistles of Saint *Cyprian* for Canonicall, and (when Saint *Hierom* had cited three or foure Fathers, touching the reprehension of Saint *Peter* by Saint *Paul*)

Paul) he replyed, that he alſo could quote the Fathers, but he had rather appeale to the ſacred Scriptures.

(22.)

For, it is certain that Saint *Cyprian* diſſented from the Church about the Baptiſme of Hereticks; and that *Tertullian* being bewitch'd by the Montaniſts, wrote ſome Tracts againſt the Tenents of the Church: As alſo that Saint *Lactantius*, and others, were too much addicted to the opinions of the *Chiliaſts*, and *Platoniſts*; and as true it is, that many things are aſcribed to the Fathers falſly, which favor neither of their ſtile, faith, nor piety, as ſhall be ſhewed in its proper place.

(23.)

Moreover, it is moſt ſure that Councels have often erred, and that thoſe things which had been well conſtituted by ſome Councels, were overthrowne by others: Yea, and in the Nicene Councell it ſelfe an unjuſt ſentence had beene pronounced againſt the marriage of Prieſts, had not one *Paphuntius*, an old man, oppoſed it: In that Councell alſo there was an overhard

Canon

Canon written against them, who, after Confession of faith once made, did fight for their Princes.

(24.)

Not without reason therfore is that of *Panormitanus* a Doctor of the Common Law, *de Elect. cap. significasti. Magis credendum Laico, si Scripturas adferat quam Papæ et toti Concilio, si absq; Scripturis agant*: We owe a greater beleefe to a Layman producing the Scriptures, than to the Pope and a whole Councell, if they determin any thing without them.

(25.)

They erre therfore who would have the common opinion passe for a Law, preferring the multitude of humane Testimonies before the Scriptures.

(26.)

But som will say, Hereticks beleeve not the Scriptures, and therfore we must have recourse to the authority of the Fathers: To which I answer, that they will lesse beleeve the Fathers, and the Church, as appeareth in the Ecclesiasticall History by the *Arians* and *Nestorians*, who after the Councels

Councels of *Nice* and *Epheſus*, and the decrees of the Fathers, became more obſtinate than before.

(27.)

Whereas therfore the Evangelicall Divines of *Wormes*, *anno* 57. when they affirmed the holy Writ only to be the Judge of Controverſie, being aſked thereupon, whether or no thereby they meant to take away all authority from the Fathers: anſwered, that they willingly would receive the Fathers which lived in the firſt 500. yeeres after *Chriſt*; it is not ſo to be underſtood as if they did ſimply approve them in all things, which the very Papiſts themſelves doe not; but comparatively, that the corruption of Doctrine was leſſe in thoſe times than in the Ages following; although there were not wanting who after thoſe 500. yeares retained the Apoſtolicall Doctrine in many points. As *Fulgentius*, *Vigilius*, *Leo* Biſhop of Rome, *Bernard*, and *Damaſcene* himſelfe, eſpecially if you conſider the Doctrine of the perſon of *Chriſt*.

(28.)

(28.)

It remaineth that we answer them who demand what is to be done when places are produced out of those first Fathers which seeme somwhat to confirme the opinions of the Papists, or the errors of others; as in prayer for the Dead; the sacrifice of the Masse; Free-will, &c. To this I answer; First, that proofes of opinions are to be derived from the Scriptures, and the rule of Saint *Paul* to be strictly observed. 2 *Cor.* 13. *We can doe nothing against the Truth, but all for the Truth.* Secondly, we must compare many places together. Thirdly, we must consider how, and *secundum quid*, any thing is spoken by the Fathers. Fourthly, we must distinguish the Authentick books from the bastard and supposed, or suspected; as are the books *Hypognosticon* of S. *Austin*, and of *Questions of the old and new Testament*, of *a blessed Life*, and many more, not relishing like the doctrine or stile of S. *Austin*, as *Erasmus* and *Jacobus Hermerus* rightly observe.

THE

THE SECOND PART of the writings of the Fathers,

whereof some are Publique, and some Private.

CHAP. I.

Of the Canons which they call the Apostles *Canons, & are wont to be inserted in the first Tome of Councels, in the beginning.*

THere are certaine Canons published in the Greeke Tongue, which they call the Apostles Canons; some maintayning that they were collected by *Clement* the successor of Saint *Peter*; but it is manifest that Rapsody to have beene written

written long after the times of the Apostles; for there are many things spoken of utterly unknown in the Apostles daies, as *Of celebrating the Paschall Feast before the Vernall Æquinoctiall*; *Of gold and silver vessels sanctified*, *Of Clergy men*, *and Lay men*, *&c.* Withall it is unjust, that the Papists should object against, and impose upon us those Canons which they themselves, in many things, observe not; as the Canon of Clergy-men taken in Taverns to be denyed the Communion: Of all the faithfull entring the Church, who are commanded to heare, and communicate the Scriptures: as also the Canon that no Bishop, or Priest, put away his wife under the pretext of Religion, &c. Lastly, in *Gratianus* himselfe, *Dist.* 16. those Canons by the authority of one *Isidorus* are numbred amongst the Apocrypha, although in another place, by the authority of one *Zephirinus*, they are simply received, which contradiction the glosse cannot otherwise reconcile than by distinction of those Canons, whereof some are Apostolicall, and some suspected.

It

It ſtands otherwiſe with the Apoſtles Creede, which hath authority above, and is received before all other Confeſſions, becauſe almoſt all of it conſiſts of the words of the Scripture it ſelfe, and comes to us by Apoſtolicall Tradition. See *Cyprian* and *Ruffin.* in *Symbol.* That Creede alſo is the Fountaine and Originall of all other Creedes.

For (as *Irenæus* rightly admoniſheth, *lib.*3.*cap.*1.) *Doctrina Apoſtolorum ſimpliciter pendemus, nec cogitandum eſt alios doctiores, aut ſapientiores ſucceſſiſſe Apoſtolis*: We meerely depend upon the Doctrine of the Apoſtles; neither ought we to thinke that any more wiſe or learned than they have ſucceded them.

CHAP. II.

Of Councels.

AFter the Apoſtles times there were Synods often aſſembled to decide Eccleſiaſticall controverſies, and that before the Nicene Councell, as about

the controverſie concerning the Paſchall Feaſt in the yeere of Chriſt 198. in Paleſtine, and at Rome: alſo againſt the *Novatians* at Rome, and in Africa: and againſt *Paulus Somoſatenus*, *anno* 278. to confute whoſe error and blaſphemy, there is extant an excellent confeſſion of *Gregorius Neocæſarienſis*, But thoſe Synods before the Nicene, were accounted but particular, and provinciall, becauſe the perſecution being ſo hot, they could not conveniently call Generall Councels. The Generall, or œcumenicall (as Saint *Auguſtin* calls them) are chiefly foure.

1 The firſt Nicene in the time of of *Conſtantine* the great, about the yeere 332.

2 The firſt Conſtantinopolitane by *Gratianus* and *Theodoſius* the elder, *anno* 386. aſſembled againſt *Macedonius*, and men of pneumaticall Spirits.

3 The firſt Epheſine, *anno* 435, called by *Theodoſius* the yonger, againſt *Neſtorius*.

4 The Chalcedonian in the reigne of the Emperor *Martianus*, *anno* 456. In which were condemned *Eutyches*, Abbot of Conſtantinople, and *Dioſcorus* Biſhop of Alexandria.

To

To these foure universall Councels, *Beda*, and some others adde two more, not of much lesse authority, but in which almost nothing but the Decrees of the former Councels were established: as that of Constantinople the fourth, and sixth, about the yeere 680. which condemned the errors of the Monothelites, who averred that the Deity and humanity of Christ had only one will and operation.

But *Gregory* the first Bishop of Rome erred, who, *lib. 2. epist. 10.* writeth thus, *Quatuor Synodos sanctæ universalis Ecclesiæ, sicut quatuor libros sancti Evangelii recipimus*: We receive the foure Synods of the holy universall Church, as we doe the foure Evangelists, *Gratianus* writeth somwhat better in *Decreto Canon. 3.*

Sancta Romana Ecclesia, post veteris et novi Testamenti Scripturas, quas regulariter suscipit, etiam quatuor Synodos suscipi non prohibet: The holy Roman Church, saith he, after the Scriptures of the old and new Testament, which it regularly receives, doth not forbid the admittance of the foure Synods.

Moreover these rules are to be observed concerning those foure œcumenicall Councels.

1 VVe must beleeve the Scriptures for themselves, because they have never erred in matters, words or sentences, but we beleeve the Councels not for themselves, but for the Scriptures.

2 The certainty of the Cymbols, and confessions of Faith made by those Councels, doth not consist in the authority of the men, or the places, but in the perpetuall consent of the whol Church from the time of the Apostles.

3 Councels have no power of making new Articles of Faith, but only to explain them by Scripture, and produce them against Hereticks.

4 Councels may be examined, and searched, what is in them agreeable to the Divine VVord, and what not. For, if to those of Beræa it were lawfull to examine the Doctrine of Saint *Paul*, and confer it with the Scriptures, why may not we examine the Councels, since many of them contradict one another; as the Nicene and the Arimi-

riminenſian; the Chalcedonian, and the ſecond Epheſian; the ſixt at Conſtantinople, touching the pulling downe of Images, and the ſecond Nicene under *Irenes*, againſt the defacers of Images. Alſo many have erred, as that of Carthage before the Nicene, of the re-baptizing of Hereticks; the Nicene, concerning war-fare; the ſecond Epheſian, in defending Eutyches, although ſome great and famous men were preſent. *Leo*, Biſhop of Rome, *epiſt.* 30. 31 ſaith, that he doth approve of the Decrees of the Chalcedon Synod as farre as they concerne Doctrine, but not thoſe which were acted with *Anatholius*. And the ſaying of Saint *Auſtin*, *lib.* 3. *cont. Maximinus* is very remarkeable: *Nec ego tibi Nicænum Concilium, nec tu mihi Ariminenſe tanquam præjudicaturus proferas: nec ego hujus authoritate, nec tu illius detineris: Scripturarum authoritatibus, non quorumlibet propriis, ſed utriſq; communibus teſtibus certemus; res cum re, ratio cum ratione decertet:* Neither, ſaith he, will I, with prejudice, urge againſt thee the Nicene Councell; neither doe thou prejudice againſt me the

Ariminenſian; neither am I tyed to the authority of the one, nor thou of the other; let us both ſubmit our ſelves to the authority of the Scriptures, witneſſes not proper to one, but common to both; Let one matter, one reaſon conteſt with another.

But ſome Councels deliberated only upon thoſe things which appertained to the Eccleſiaſticall policy; as that of Spaine, and the Laodicenian. Other Councels decreed partly ſome things holy, partly many impious: as the Lateran celebrated at Rome under *Innocent* the third, where the prophane Doctrine of Tranſubſtantiation was ranked with the Articles of our Faith. And ſo in the following Councels (the ſtate of the Church alwaies declining) many Idolatries were eſtabliſhed; ſo that not without cauſe, the Evangelicall Churches have rejected their authority, and have appealed from them to the antiquity of the Apoſtolicall-age.

CHAP. III.

Of the privat-Writings of the Fathers.

BEfore the Nicene Councell there flouriſhed in the Church the two Diſciples of the Apoſtles, *Polycarpus* and *Ignatius*, in their youth, auditors of Saint *John* the Apoſtle. But of theſe there are no writings extant, except certain fragments of the Epiſtles of *Ignatius*. To them ſucceeded *Irenæus* Biſhop of Lions, and *Juſtinus* the Philoſopher, ſurnamed *Martyr*, in the reigne of *Antonius* the Emperor. *Hierom* in his Catalogue of the Eccleſiaſticall VVriters, teſtifieth *Irenæus* to have written many things, but now there is only one Volume remaining, conſiſting of five bookes againſt the Hereſie of *Valentinus*, and the like; wherein there are excellent ſayings of the cunning arguments of Hereticks, as alſo of the authority and conſent of the Eccleſiaſticall Doctrine. Among others, this ſaying is very rife, *lib.*3.*cap.*21.

Polycarpus.

Ignatius.

Irenæus.

Christum pro nobis passum requiescente verbo, ut crucifigi, et mori posſit : the VVord resting, Christ suffered for us, that he might be crucified, and die. *Irenæus* anno 70. was set forth at Geneva with the notes of *Nicholas Gelasius*, who hath explaned certaine things unfitly spoken; as that in his third booke, *Filium hominis commixtum verbo Dei*; The sonne of man is mixt with the word of God: Also, *Mariam sibi, et universo generi humano factam causam salutis*: *Mary* was made the cause of salvation to her selfe, and all mankinde: which to say is blasphemy, unlesse we consider her as the Organ through which our Saviour passed into the world.

Saying of his not justifiable.

There are extant both deserving and learned writings of *Justinus Martyr*, in Greeke; *Questions, and Answers against the Gentiles about true Faith, and an Apology for the Christians to Antoninus.* In the second book there is a memorable place of the Liturgy of the ancient Christians, our of which may be proved how much the Papists degenerate from the custome of the ancient Church; for thus he saith, *Die qui*

Justinus Martyr.

Solis

Solis dicitur, omnes, tum qui in opidis, tum qui in agris morantur, in unum convenimus et ex Commentariis Apostolorum, et Prophetarum Scriptis recitatur quantam licet. Deinde ubi destitit qui recitat, antistes orationem habet, quæ admonet, hortaturq; ad pulchrarum illarum rerum immitationem. Postea omnes una surgimus, et precamur. Postquam autem à precibus destitimus profertur panis, et vinum, et aqua. Tum antistes rursus precatur, et gratias agit quanta potest contentione, populusq; acclamat, dicens Amen: *et iis super quibus actæ sunt gratiæ unusquisq; participat* : On the day called Sunday, we assemble together as well they which are in the Towns, as those that dwel in the fields; when as much as is convenient is recited out of the Commentaries of the Apostles and writings of the Prophets. When the Reciter hath ended, the chiefe Priest maketh an Oration, which admonisheth, and exhorts to the imitation of those faire things. After this we rise altogether, and pray: prayers being ended, there is brought forth bread, wine, and water. Then the chiefe Priest prayeth again, and gives

gives thanks with as great ardency as h
can, and the people cry Amen. Then ev
one participates of those things alread
consecrated by Prayer and thanks-givin

What is lesse approvable in *Justinus Martyr.*

This, among other things, some a
prove not of in *Justinus Martyr*, that whi
he labors to convince the Gentiles out
the writings of the Philosophers, he so
times attributes too much to the latte
whose subtilty ctrtainly did not penetra
to these Mysteries of the kingdome
Heaven.

The Alexandrian School

Clemens Alexandrinus.

At that time flourished the Alexandri
Schoole (*Commodus* being Emperor) an
namely the famous *Clemens Alexandrinu*
anno. 195. many of whose writings are y
extant in Greeke : As the adhortator
booke against the Gentiles, called *Protrep*
ticos : three bookes of the Schoolemaste
wherein he teacheth the Sonne of God t
be our Tutor, and what ought to be th
manners of Christians ; Commentaries o
the divers and manifold literature require
to institute a Christian Philosopher. *lib. 3*
strom. he makes mention of a Gospell ac
cording to the Ægyptians, wherein there

is a saying of Christ to *Solon*, *Veni ad dissolvendum opera fœminæ*; I came to dissolve the workes of the woman; but they are fabulous. That in his second booke of the Schoolemaster seemeth to some harsh, and may be wrested to a more hard construction; *Duplicem esse Sanguinem Domini, alterum carnalem quo redempti sumus, alterum spiritualem quo uncti: et hoc esse bibere sanguinem Domini, incorruptionis ejus esse participem*: That there is a two-fold blood of our Lord, the one carnall, whereby we are redeemed; the other spirituall, wherewith we are anointed; and this is to drinke the blood of our Lord, to be a partaker of his incorruption. Where the blood of Christ is improperly put for the effect or fruite thereof. Harsh saying of his.

Origen was the disciple of *Clement* under *Severus* the Emperour, *anno* 200. after Christ, who being from his infancy throughly grounded in all kinde of learning, had also an incredible zeale in comforting the Martyrs, as also industry and acuteneſſe in confuting the Philosophers, and those Arabians, who would have soules *Origen.*

ſoules to die with their bodies,; as alſo *rillus* the Heretick, who denyed the et nity of Chriſt, whom at length he reduc into the right way. See *Euſeb. lib.6 cap.* and 4. But as the ſharpeſt and beſt met knives eaſily grow dull, or are broken; often times the moſt acute wits, either too much confidence, or inconſtancy, ſoone overthrowne. So it befell *Orig* who for his many errors (as *of all Sou created at once, of the Reſurrection of Bodies according to ſubſtance, of the ſalv tion of the Divels at laſt, of the poſſibility the Law, againſt the Doctrine of Juſtifi tion*) is ranked rather with the Heretic than the Fathers.

The errors of *Origen.*

Of the Origeniſts, Hereticks, See Sai *Auguſtine, cap.*43. *de hæreſib.* and *Epiph nius*, who with a ſtrong endevor of min oppoſed *Origen*; and *Hierom, Tom.*6. co futeth ſome of his errors. Yet wanteth h not his defenders, who excuſe him, an think many things to be falſly imputed t him; as *Pamphilus* the Prieſt, *Ruffinus* an *Chryſoſtom.* Some of his bookes are ye extant, as eight bookes of Principles a-

gainſt

ainſt *Celſus*, and Commentaries upon *Pen-teucham*, and the Epiſtle to the *Romans*.

The five bookes of *Moſes*.

At the ſame time lived S. *Tertullian*, hom the Hiſtorians make ſomewhat an-enter than *Origen*. His writings are ex-ant in latine, in a ſtile harſh, and rough nough, although in ſome places (as the earned affirme) it is mutilated, and miſ-laced, eſpecialy in what he wrote againſt *Marcio* and *praxea*. He wrote many things ot to be diſpiſed, *of præſcriptions againſt Hereticks: of patience: of the fleſh of Chriſt: f the reſurrection of Chriſt: of the Trinity: f Baptiſme:* but above all, *his Apology a-ainſt the Gentiles* deſerves praiſe (which s Saint *Hierome* affirmes) containes the earning of all Ages. In other of his books e is either too pure, or too crabbed and evere: as in his booke *touching flight in erſecution*, which hee ſimply diſ-allowes. lſo in his booke *of Faſting*; *of the Cloke*; *f the Crowne of a Souldier*; *of Virgins to be ailed* But in his books *to his wife* and *of aving one only wife*; *Monogamy*: and *of the exhortation to Chaſtity*, he ſeemes to em-brace the errors of *Montanus*. Saint *Hie-rome*

Tertullian.

His blemiſhes.

rome thinkes *Turtullian* to have been p
voked to this by the Roman Clergie.
Rhenanus excuſeth him thus, That in
time of perſecution, and the day of Jud
ment (as moſt of the Ancients t
thought) being at hand, hee judged
riage not greatly to be deſired. Hee
addicted to the opinion of the Chilia
as is collected out of his third book
gainſt *Marcio*. In his booke aga
Praxea, are many dangerous phraſes:
*Patrem tota ſubſtantia Deum eſſe, Filium
ri vatione, et portione aliqua Deitatis:* T
the Father is God acording to the wh
ſubſtance, the Sonne by derivation,
ſome part of the God-head. Saint *Au
tine, de Geneſ. ad literam, lib.* 10. *cap.*
notes alſo this error in *Tertullian*, that
beleeved the ſoule to be a body, for no
ther cauſe, ſaith the ſame Father, then
he could not think it to be incorpor
fearing it ſhould be nothing if it were
a body; neither cold he conceive other
of God himſelf, to whom he gave a bod
which notwithſtanding S. *Aug.* elſe-wh
ſo interprets, if he there underſtood b
body, a Natnre; or Subſtance: Yet

Curioſity of ſpeech.

theſe Acurologiai to be avoyded.

Theſe things conſidered, who ſeeth not how prepoſterous the judgements of the Papiſts are, who complaine of the obſcurity of the Scriptures, and ty us to the Fathers; that is, lead us from certainties to uncertainties; from things ſimply true, to duobtfull; from cleare, to troubled and perplexed? For whether or no they did it out of weakneſſe, or out of policy to draw and allure the heaven to them, it is incredible to be ſpoken: ſometimes how wittily, and ſometimes againe how ſimply the Fathers of thoſe times have Philoſophiz'd concerning things Divine. To omit Ceremonies, many of which the Papiſts themſelves have changed; as *that in the time of* Turtullian, *milke and wine were given to the Baptized: that Chriſtians abſtained from ſawſiges and Puddings: that they offer'd ſacrifices for the dead, and on birth daies.*

In the yeere of Chriſt, 250. (*Decius*, and *Valerianus* being Emperors) flouriſhed *Cæcilius Cyprianus*, an Affrican. Hee *Cyprianus.* was firſt a Rhetorician, then a Prieſt, next a Biſhop, and at length a Martyr of Chriſt, whom

whom *Lactantius* Commends for perſpi-cuity and elegancy of phraſe. *Eraſmus* gives him this teſtimony, *Si omnia Cypriani opera haberemus, quæ magna ex parte interciderunt, eum unum, multorum inſtar haberi poſſe, ſive Eloquentiam, ſive Doctrinam, ſive Apoſtolici Spiritus vigorem ſpectes:* if we had all *Cyprians* workes, whereof many are loſt, he alone would in value counterpoize many either in reſpect of Eloquence, Doctrine, or the vigor of the Apoſtolicall ſpirit. *Gratianus in* 1 *part. Decreti, Diſt.* 15. *can.* 3. when he numbreth the Fathers received in the Church, beginneth with Saint *Cyprian.*

Except his Epiſtles, and ſome other ſhort Tracts, as *of patience, of Mortallity, the lapſed*; alſo *againſt Demetrianus, and the Jewes*, ſcarſe any thing of Saint *Cyprians* left us, although I cannot deny ſome other Sermons are inſerted. *The explication of the Creed* is rather made by *Ruffinus* than Saint *Cyprian. The Treatiſe of the Lords Supper* ſeemes alſo to have another Author. After the Frobenian, and Lugdunenſian Edition, his workes were printed, and re-

viſed

viſed by *Turnebus* at Paris, and after that at Colen, with an addition of ſome fragments. Hee confuted *Novatus* the Hereticke, whom in his Epiſtles hee ſtiles an importunate Innovator, and a murtherer of penitence.

His blemiſhes.

The ſtaines of Saint *Cyprian* were, that hee contended too obſtinately, that they were to be rebaptized who were baptized by Heretickes or who, leaving Hereſie, repented. Althongh the Affrican Councell aſſented to him, yet *Stephanus*, a Roman Biſhop, oppoſed him. Saint *Auguſtine, lib. 2. contra Creſcon. Grammat.* ſaith thus, *Nos nullam Cypriano facimus injuriam, cum ejus quaſlibet literas a Canonica Divinarum Scripturarum authoritate diſtinguimus. Non teneor authoritate Epiſtole Cypriani ad Jubajanum, et cum ejus pace, quod cum Scripturis non convenit, reſpuo:* Wee doe no wrong to *Cyprian*, if we diſtinguiſh any of his letters from the Canonicall Authority of the Divine Scriptures. I am not tyed to the authority of *Cyprians* letter to *Jubajanus*, and by his leave I refuſe that which agrees not with the Scriptures.

Saint *Cyprian* also in his Epistes, overcarefully, and superstitiously urgeth water to be mixed with wine in the Administration of the Lords Supper, because water and blood flowed from the side of Christ. Also *Epist.* 8. *lib.* 3. hee affirmes, *Infantes statim esse baptizandos ne pereant, quòd eis misericordia non sit deneganda*; That Infants must forthwith be Baptized, lest they perish; because mercy is not to be denied them. Where hee seemes to confine mercy to the Signes.

Gregorius Neocæsariensis.

Anno 260. *Gregorius Neocæsariensis*, the Disciple of *Origen*, a learned, and pious man, confuted *Samosatenus*; of whose workes there is nothing extant, save a confession of his in the Councell of Antioch against *Samosatenus*.

Arnobius.

To these times may be referred *Arnobius*, an African; of whose composing, eight bookes are extant against the Gentiles; as also his Commentaries on the Psalmes, but they are very briefe, and falsified by the Monkes.

Lactantius.

About the yeere after Christ, 317 flourished *Lactantius Fermianus* in the beginning

ginnig of the reigne of *Constantine* the great, to whom hee dedicated his bookes of divine Institutions against the Gentiles. Hee lived at Nicodemia, and excelled in Elegancy, and lustre of Language, all the Writers of the Church. But hee seemed little to understand the proper Doctrine of the Gospell concerning the Benefits of Christ, and of Faith: For hee expresly writeth, that Christ was therefore sent, that by his Word, and Example, hee might invite us to vertue, and suffered only to be a president of Patience. His staines.

And when in his 5. and 6. booke hee expresly, and of purpose handles the point of Christian Justice, hee only disputes of the Justice of the Law, and mentions very sparingly the Justification by Faith. But the first part of his Institutions which taxeth the heathenish Idolatries, and Philosophicall opinions of God, and the Chiefe Good; as also his booke of the workemanship of God in the structure of man, may be read with great profit and pleasure.

The Fathers in the time of the Nicene

Councell, which was held, anno Christi 330. *whose Writings are extant.*

Athanasius.

Athanasius, although in the time of the Councell he were not a Bishop, yet was he alwayes a faithfull assistant of *Alexander* the Bishop of Alexandria, whome hee afterward succeeded, and deservedly obtaines the first place amongst the Fathers of that time: For although hee were exposed to innumerable Calumnies, yet with an incredible constancy he frustrated all the endevors of his adversaries, and is stiled the Bulwark of Faith in the Ecclesiastical History: neither was there any other cause that more whetted the bitter hatred of the Arians against him (as saith *Theodoret, lib.* 1. *hist.*) than that they perceived the sharpnesse of his wit, and industry, in confuting of Heretickes in the Nicence Councell. His Creed, or his explication of the Apostolical Creed is in the Church among other Creeds received.

The works of *Athanasius.*

His Defects.

There are yet some of his most grave, and excellent Treatises extant at Basill, set forth heretofore by the Frobenii, and Episcopii, but more lately at Paris by *Nivellius,*

vellius, *petrus Nannius*, an eloquent man, being his Interpretor: as *an oration against Idols: of the Incarnation of the World: an Epistle against Heretickes to Epictetus Bishop of Corinth: an Exposition of Faith: foure Orations against the Arians: a double Apology for his flight against the Calumnies of the Arians: of divers questions of the Scripture to Antiochus*, and many others of the same Argument, which our Divines usually object against the Neorians, and Vbiquitarians.

The life of S. *Anthony* the Abbot is father'd on him, but there are in it many things fabulous, which savor not of the gravity and simplicity of S. *Athanasius*. Most true it is, that both S. *Athanasius* and those ancient Fathers were too fervent in commending the signe of the Crosse, and the miracles wrought by that signe, and by Martyrs, thinking by this meanes to authorize the Evangelicall Doctrine. VVhile wee give these cautions touching the blemishes of the Fathers, we are not lyable to that censure which the Papists lay upon us derived from the Authority of the same

His Defect

Father, who in his first Oration complaines that the Arians accused the Fathers: for he speakes not there of all the writings of the Fathers, but of the Nicene Creed gathered out of the Scripturs by the Fathers of that Councell to confute the Arians. For hee there diligently admonisheth us to try the Spirits, which may be easily done by those who are conversant in the Scriptures.

Memorable sayings of his.

There are some memorable speeches of *Athanasius* to be observed; First against the Lutherans, out of the second Oration against the Arians. *Nunquam populus Christianus ab Episcopis suis, sed a Domino, in quem creditum fuit, nomen accepit. Ne ab Apostolis quidem appellationes adepti sumus, sed a Christo. Illi qui aliundè originem suæ fidei ducunt, ut hæretici meritò authorum suorum cognomenta præ se ferunt.* The Christian people never tooke their Name from the Bishops, but from the Lord, in whom they beleeved. Neither have wee our appellations from the Apostles, but from Christ himselfe. They who derive their Faith from any other Originall, as Hereticks,

tickes, deſervedly beare the ſurnames of their Authors. Then againſt the Vbiquitaries upon that ſaying *Omnia mihi tradita ſunt, &c.* All things are given mee. *Tradita ſunt illi omnia, ut medico, qui ſanaret morſum ſerpentis, ut vitæ, qui vivificaret, ut luci illuminanti (id eſt, ratione officii) Dedit, inquit, Deus, ut quemadmodum per eum facta ſunt omnia, ita in eo omnia refici poſſint. Quid quod filio Dei quædam tradita ſunt quæ non habeat, ut homo fieret:* All things are given him as a Phyſician that ſhould heale the biting of a Serpent; as to the life that quickeneth, as to a light illuminating (this is ſpoken in regard of his office) God, ſaith hee, hath granted that, that as by him all things are made, ſo by him all things may be refreſhed. VVhat if wee ſay, that ſome things are given to the Sonne of God that he had not before, that he ſhould be made man? Moreover againſt *Schwenckfeld* in the ſame Treatiſe; *Utrumq; de Chriſto eſt credendum, illum eſſe Deum, et omnia creaſſe, et eſſe hominem, et ita creatum, et ceaturam, qualis eſt homo. Hominum enim proprium eſt creari:* Both

ſaith he, are to be beleeved of Chriſt, that he was a God, and created all things; and that he was a man, and ſo created, and a creature, ſuch as man is: for it is proper to men to be created. Alſo againſt the Papiſticall canonization of impious men, in his Epiſtle, *To all the godly founded, and ſanctified in Chriſt. Hinc quoq; Hereſis agnoſci et convinci poteſt, quòd quiſquis ipſis charus eſt, et ejuſdem impietatis ſocius, etiam ſi aliis delictis, et infinitis ſceleribus obnexius, et adverſus ſe habeat argumenta ſcelerum ſuorum, probus apud eos, et in pretio habetur: quin imo ſtatim Imperatoris amicus efficitur, commendabilis ſcilicet ſua impietate. Qui vero eorum impietatem redarguit, et quæ Chriſti ſunt ſincere procurant, iſti, tametſi puri in omnibus, modo crimen in eos confingatur, in exilium abripiuntur:* Hence may Hereſie be knowne, and convinced, that whoſoever is deere to them, and a companion in the ſame Impiety, although he be guilty of ſundry crimes, and infinite vices, and hath arguments againſt himſelfe of his owne hainous acts, yet he is approved and had in great eſteeme amongſt them, yea and is forth-

forthwith made the Emperors friend, and scommendable for his Impiety. But those who reprove their wickednesse, and teach he things sincerely which are of Christ, ich, though pure in all things, upon any eigned crime layd to their charge, are presently hurried into banishment.

To *Athanasius* we may joyne *Eusebius* the Bishop of Cæsarea in Palestine, who got the sirname of *Pamphilus* from his friend *Pamphilus* the Martyr, and in the Nicene Synod joyned himselfe to the Orthodox, although in the beginning he wavered a little, as saith *Sozomen. lib. 1. hist. cap.* 20. He was very learned in the Languages, History, and Philosophy. Hee. wrote a History from the nativity of Christ to the time of *Constantine* the great inclusively, which *Socrates* the Schooleman, and *Hermias Sozomeus* continued from *Constantine* to *Theodosius* the first, and *Honorius*: & *Evagrius* to the time of *Maurice* the Emperor; vulgarly called the Tripartite History. *Eusebius* wrote also a Chronicle which is yet extant; anda book of Evangelicall demonstation, and preparaton; in

Eusebius.

in which he compares the Evangelical Doctrine with Philosophy, and other Religions, & solidly demonstrats no Doctrine to be more perfect than the Evangelic as also that in the Gospell many thing, better and more certaine, are contained, than any other Doctrine whatsoever.

His blemishes.

He was suspected, indeed, by some to have privily favored *Arius*: but an Apology for him is extant in *Socrates*, *lib.* *cap.* 17. Yet in the beginning of the same History *Socrates* doth not dissemble the fault of *Eusebius*, that writing the life of *Constantine*, which is comprehended in foure bookes, he lightly blamed the deed of *Arius*; and that hee predicated the vertues of that Emperor, concealing his vices; and that he studied more to render his Oration illustrious (wherein he highly praised him) and to adorne it with Majesticall words, than diligently to explain the things done. He had another blemish common with him and many Greeke authors, which *Bodin*, not undeservedly, imputes to him in his method of History; which is, that (retaining some what of the

Grecian

Grecian vanity) hee relates not a few fa-
bulous things, which have little, or no ap-
pearance of Truth: As of, an Epistle of
Agbarus, King of the Edissени, to Christ,
and of Christs answer to him: of Saint
John the Apostle, and a certain young man
by him recalled from the society of
Theeves: also of the finding out of the
Woodden Crosse, and of i'ts vertue: of
Saint *Peter*, who desired a certaine kinde
of death, *to wit*, Crucifying; and govern'd
the Roman Church 25. yeeres, which how
farre it is from Truth, *Calvin*, amongst o-
thers, sheweth, *lib.* 4. *Instis. cap.* 6. *sect.* 14.
But as *Gelasius* admonisheth in *cap.* 3. *lib.* 3.
Irenæi, it is very likely those great men
were deceived by a certaine vulgar opini-
on, not enquiring into things diligently?
neither could they imagine what Engines
Satan was then preparing to raise up the
kingdome of Antichrist.

After *Eusebius*, aud *Athenasius*, (who *Hilarius.*
died under *Valentinianus* in the yeere
379) *Hilarius* is rightly placed. He was Bi-
shop of the Picts in France, and lived in the
time of *Constantine* the sonne of *Constantine*
the

the Great; and his life extended even
the reigne of *Valentinian.* Saint *Hier*
preferres him before other Doctors of
Church, and, although younger, was
familiar friend. His ſtile is ſuch (as righ
warnes *Eraſmus*) that it is hard to be
derſtood, eaſie to be deprav'd: yet Sa
Hierom calls him the Trumpet of
Latine tongue; perhaps becauſe hee
the firſt that confuted the Arians in
Language. His workes are extant, p
liſh't at Baſil, *anno* 70. by *Euſebius Epi*
pius, and are partly controverſiall, pa
expoſitory. He wrote 12. bookes of
Trinity againſt the Arians; alſo an E
ſtle againſt *Conſtantine* being then de
who was the chiefe favorer of the Ar
Faction; and againſt *Auxentius* the M
laniſt, a fautor of the Arian party; as a
of diveres Synods againſt the Arian
which booke hee tranſlated for the mo
part out of Greeke from the Synodic
decrees. His expoſitory bookes are
Commentary upon *Matthew*, but a ſho
one, as alſo upon many Pſalmes, all whic
are comprehended in one Tome.

Hee hath many faults: For, firſt, hee hath many hard, and unuſuall words; as *ſfrocit* for *degenerate*; *Zabolus* for *Diabolus*, and many more of the like kind. Next he affirmes the holy Ghoſt to be from the Father by the Sonne, *lib.* 10. *de Trinit.* and upon the 8. Pſalme, he attributes a ſoule, and a body to Chriſt; not ſubject to any moleſting affections, and averres, that thirſt and hunger were not naturall in him. He ſeemes to maintaine the body of Chriſt to bee borne, and brought forth by the Virgin *Mary*, not to be made of her ſubſtance, *lib* 10. *de Trinit.* In his commentary upou Saint *Matthew*, he too much inclines to the Allegories of *Origen*. His blemiſhes.

Next *Hilarius* wee may rightly place Saint *Ambroſe*, Biſhop of Millan, who lived in the times of *Valentinianus*, *Gratianus*, *Theodoſius*, and *Honorius* Emperors; and when he was Proconſul in Liguria in the time of *Valentinianus*, he was called to the Biſhopricke of Millan, with the full conſent of the people. It is reported that he baptized Saint *Auſtine*. Hee was endued with great zeale, as appeares in the Eccleſiaſticall S. *Ambroſe.*

cleſiaſticall ſtory, and by his demeanor his Biſhopricke.

His writings

The writings of Saint *Ambroſe* extant are divided into foure Tomes, and are partly morall, as the three books of the offices of a Chriſtian; an inſtitution, and exhortation to Virgins; of Widowes; of Repentance; of the worlds volubility; of the good wee receive by death: Alſo they are partly Doctrinall, *Tom.* 2. of the vocation of the Gentils; of faith to *Gratianus*; of the holy Ghoſt to the ſame; of Faith against the Arians; of the Sacrament of the Dominicall Incarnation.

But it is to bee obſerved, that the more learned have judged Saint *Ambroſe* not to bee the author of the Treatiſe of the calling of the Gentiles; 1 Becauſe he ſpeaketh no where ſo purely of the predeſtination of God. 2. By reaſon there is mention made of *Pelagius*, who lived after Saint *Ambroſe*. 3. In that Saint *Auguſtine*, who cites many things out of Saint *Ambroſe* againſt *Boniface* the Pelagian, mentions not this booke, which inveighes moſt of all againſt the Pelagians. 4. The diſſimi-

litude

stude of phrase. But it is certaine the author of that booke to have beene a learned man, and well exercised in the Scriptures: which makes *Erasmus* not unaptly wish, that many such were mixed with the workes of Saint *Ambrose*.

A mongst many excellent sayings contained in those books, these golden words are extant, making directly against the Papists, *lib.* 1. *cap.* 5. where hee dispntes the reason why to one man Grace is given, to another denyed. *Quid Calumniamur, inquit, justitiam occultam, qui gratias debemus misericordiæ manifestæ? Laudemus, et veneremur quid agitur, qui a tutum est nescire quod tegitur. Hic nec præterita, nec futura merita censeri possunt: vilesceret Redemptio Christi, nec misericordiæ Dei humanarum operum prærogativa succumberet, si justificatio quæ fit per gratiam meritis præcedentibus deberetur: ut non munus largientis, sed merces esset operantis:* Why doe we calumniate, saith hee, the hidden Justice, who owe thankes for the manifested Mercy? let us prayse and adore what is done, because it is safe not to know what is hid. Here, neither

neither paſt, nor future merits are to be teckoned. The Redemption of Chri would be abaſed, neither would the pre rogative of humane workes give place the mercy of God, if Juſtification, whi is by grace, were due to precedent meri ſo that it ſhould not be the gift of the di ſtributer, but the reward of the worke The Writings of Saint *Ambroſe* are parti alſo Homileticall, as *Tom.* 3. Orations, Ep ſtles, Sermons: partly againe Expoſitor as *Tom.* 4. *lib.** Hexaemeron, and a Treati of the patriarchs, which belong to *Genes* He wrote alſo copiouſly on the 11 *Pſalme*; and of the Sacraments of th Church, alſo a gloſſe upon S. *Luke*, and com mentaries upon the Epiſtles of Saint *Pau* Where againe it is to be noted againſt th Papiſts, that S. *Ambroſe* upon the 4th chap to the *Romans*, uſeth the particle [only] when he averreth *Gratiam Dei* ſolam *fide poſcere ad ſalutem:* The grace of God doth require faith *only* to ſalvation. S. *Auguſtin* quotes his Commentaries upon *Eſay*, and the 48. *pſalme*, but they are not extant.

* The works of the ſix daies.

His defects. By reaſon of his ignorance in the Greek

Greeke, and Latine Tougnes, he erred often in his Expoſitions, which is common to him, together with Saint *Auſtin*, and ſome others But although he be over vehement in the commendations of Virginity, yet is that memorable againſt the Papiſts, which he writes in his firſt booke of Virgins, *Non debere imperari virginitatem, nec neceſſitatem imponendam, nec caſtam eſſe quæ metu cogitur:* Virginity, ſaith he ought not to be commanded, neither of neceſſity to bee impoſed; nor is ſhee chaſte, who is compelled by feare.

In his bookes of the Sacraments there are ſome things ambiguous, other ſome ſuperſtitious: as of Unction in Baptiſme, which notwithſtanding was not done altogether without cauſe by thoſe of riper yeeres: alſo of water to bee mixed with the Wine in the Cup at the Lords Table. Yet is it remarkeable againſt the Papiſts that in his booke of Sacraments hee onely acknowledgeth two, *Baptiſme*, and *the Supper of the Lord.* And when, *lib.6.* he diſputes how the bread is made the body of the Lord, he ſpeaketh nothing at all of

Transubstantiation, but hee confesseth that there seemeth to be a similitude only, not true flesh and blood, and that wee must beleeve the operatory word of Christ, that is, the efficacious: that the Sacrament is taken outwardly, Grace and Vertue inwardly. Hee plainely distinguisheth bread from Grace; *Tu, inquit, qui accipis panem, in illo alimento Divinæ participas Substantiæ; quia idem Christus est particeps corporis, et Divinitatis* Thou, saith he, who takest bread, in that nourishment participatest of the Divine Substance, because the same Christ is partaker of a body, and Divinity: which is as much to say; wee communicate the whole Christ, and communicating his flesh; have communion also with God.

Basilius, Gregorius Nazianzenus.

Neither did the Greeke Churches want excellent Doctors; for in those times, namly, under *Valentinian*, *Basilius Magnus*, of Cæsarea Cappadocia, and *Gregory*, Bishop of Nazianzena were famous, of whom as yet some worthy monuments are extant. Wee linke them together, because they were companions in Studies, and

and moſt intimate frends. Yet *Gregory* liued longeſt, euen to the yeere 400. and wrote a Monody, or Funerall Oration, which containes the life of S. *Baſil.* There are extant of this S. *Gregory*, eloquent Orations, and Epiſtles, as alſo Greeke Poems, which are in the hands of all men. There lived alſo in thoſe times *Gregorius Neſſenus* brother of *Baſilius*, who wrote eight bookes of Man. There is a learned Epiſtle extant written to him by S. *Baſil*, of the difference betweene the Eſſence and Subſiſtence.

Moreover, S. *Baſil*, as hee himſelfe ſomewhere writeth, was diligently inſtructed in the Chriſtian Religion from a child He was indued with ſo much Eloquence, that *Eraſmus* doubts not to call him the Chriſtian *Demoſthenes*. Amongſt others, that ſaying which is extant in his Sermon of Humility is eminent, and is often cited by our Divines againſt the Papiſts: *Hæc eſt perfecta, et integra gloriatio, quando non propter juſtitiam ſuam aliquis offertur; ſed agnoſcit ſibi deeſſe veram juſtitiam: fide autem ſola in Chriſtum juſtificari*: This is

Saint *Baſil.*

The worthy ſayings of S. *Baſil.*

ſaith he, perfect and entire glory, when a man is not puffed up with his owne Juſtice but acknowledgeth himſelf to want true Juſtice, and that Juſtification is only by faith in Jeſus Chriſt. Alſo in his Epiſtle of the ſacred Scripture to *Euſtathius* the Phyſician *Non conſuetudinem, ſed ſacras Scripturas normam debere eſſe:* The ſacred Scriptures, and not Cuſtome, ought to be our rule. Alſo in his Definitions, *quæſt.* 98. *Eos qui præſunt, extra Scriptnræ Canonem nihil præcipere debere, ne falſi Dei teſtes et ſacrilegi inveniantur:* They, ſaith he, who rule the people, ought to cõmand nothing beyond the Canon of the Scriptures, leſt they be found falſe witneſſes of God, & ſacrilegious. And in his Epiſtle of Apoſtaſie to the Biſhops of the Weſt, he complaines, *Semen Apoſtaſiæ ſpargi in illis ipſis Eccleſiis in quibus Evangelii doctrina primum per orbem manavit*: That the ſeed of Apoſtaſie was ſown in thoſe very Churches, whence the Doctrine of the Goſpell was firſt ſpread through the world. His workes extant at this day are comprehended in three Tomes, and are either doctrinall; as *Hexameron*,

ameron, or of the world made in six daies; eleven Homilies; of the Divinity of the Sonne, and that the holy Ghost is not a creature, against *Eunomius*. Where is to be understood, that there were three Families of the Arians. *Arius* held the Son to be equall to the Father, but by grace, not by Natnre. The Macedonians, companions of the Arians, affirmed the Sonne to bee like the Father; but not the holy Ghost. *Eunomius* held the Sonne to bee totally unlike the Father, because the creature can by no meanes be like the Creator. Saint *Basil* also wrote Sermons of the humane generation of Christ; also of Baptisme. Or his workes are expository; as Sermons upon some of the *psalmes*; a glosse upon the whole *psalter*, and the sixteene first Chapters of *Esay*. Other of his works are Morall; as his Sermons against drunkennesse; of Wrath; of Humility; of Envy: Also his Sermons called *Asceticos*, or of the manners of Monks, & of those who aspire to an Angelicall Life. The errors of S. *Basilius*, are, that hee too Hyperbolically extols fasting, and a Monkish life; His blemishes.

though, indeed, he deſcribes ſuch Monks as peculiarly exerciſe themſelves in piety, and good works; to whom the Monkes of our times are as much unlike as Crowes to Swans.

By the ſingular providence of God it came to paſſe that the hereſies of the Arians, and Pelagians beginning to ſpring up, in the ſame time, almoſt, there aroſe famous Doctors to confute them, For *Hieronymus Stridonenſis Pannonius* lived in part of the time of S. *Ambroſe* and S. *Baſil.* He was brought up at Rome, and was famous in the yeere 390. He travelled over the greateſt part of Europe to conferre with learned men, and at length choſe himſelfe a place of abode in Judæa, in the fields of bethlem, where he wrote many of thoſe things which at this day wee injoy. Hee is painted with a Cardinals Hat, whereas hee rather led a Monaſticke life, and thoſe red Hats were given in ages long after to ſome certaine Prieſts of the Roman Church by Pope *Paul* the ſecond, *ann.* 1460. as *Platina* teſtifieth. The ſtile of S. *Hierome* is elegant; for he was learned and

Hieronimus

a great Linguiſt. Hee wrote many things, whereof ſome are Expoſitions upon the *pſalmes*, & upon the greater and the leſſer Prophets: alſo upon Saint *Matthew*, and ſome Epiſtles of Sant *Paul*; as to the *Galatians* and *Epheſians*. For the commentary (which goes under his name) upon the Epiſtle to the *Romans*, ſavors too much of Pelagianiſme, which hee ever oppoſed. Other of his writings are Controverſiall and Apologeticall: as againſt *Helvidius*; concerning the perpetuall Virginity of the Virgin *Mary*, againſt *Jovinianus* and *Vigilantius* Alſo againſt the Pelagians, and an Apology againſt *Ruffinus*. Some againe are Paræneticall, or inſtructive; as of the life of Clergy men, and concerning the Inſtitution of a mother of the Family.

His Errors.

Hee ſeemeth to have a wit ſomewhat Arrogant and fiery; which appeareth not only by his ſharpe writings and Epiſtles againſt Saint *Auſtin*, but alſo that ſometimes hee accuſeth the Apoſtle Saint *Paul* himſelfe of rudeneſſe of ſtile, and ignorance in the Greeke tongue *Beza* often com-

complaines of his wresting the Scriptures, especially against Wedlocke. See the Annotations of *Beza* on 1 *Cor.* 7. 1. *Tim.* 3, 1. *Pet* 3.

But it is remarkeable, that although hee was an enemy to Wedlocke, yet in his Age both Aishops and Priests were married; for so he writeth in *cap.6. ad Ephes. Legant hæc Episcopi, et Presbyteri, qui filios suos sæcularibus libris erudiunt*. Let those Bishops, and Priests, saith hee, read these things, who instruct their children in secular bookes. But he often with too much bitternesse inveighes against *Vigilantius*, and *Jovinianus*, for contending with him, that Wedlocke, and single Life; were of equall merit; as also that the Rewards of the Just were alike in that life; and that no choyce was to be made of Meats, if they were received with thankesgiving; that the ashes of Martyrs were not to be adored, nor the Vespers to bee celebrated at their sepulchers; that the Saints deceased pray not for us. Hee contended unseasonably with Saint *Austin* concerning Saint *Peeter*, that he never erred, and that hee

hee was reprehended by Saint *Paul*, not ſeriouſly, but in jeſt, *Gal.* 2.

How much the ſtate of the Church was diſtrub'd in thoſe Times, appeares by that Learned booke of *Epiphanius*, Biſhop of Cyprus, which he wrote againſt 80 Hereſies, which worke is worthy the peruſall for the variety of ſtory contained in it. Then alſo lived *Theodoret*, Biſhop of the City Cyrus in Perſia, who wrote five bookes of the hiſtory of the Church; and Polymorphum, where in three Dialogues moſt worthy the reading, he defends the truth of both Natures in Chriſt againſt the Hereticks of his time. *Theodorus.*

In the time of *Arcadius* and *Honorius*, Emperors, lived *Johannes Chryſoſtomus*, whoſe Eloquence and Zeale farre exceeded his knowledge in the Scriptures. Wherefore he excels more in moralls than in Doctrines and Expoſitions For oftentimes hee philoſopeizeth two ſubtilly. Yet is hee often cited by our Divines in the interpretation of Greeke words, eſpecially in the Epiſtles of Saint *Paul*. *Vulgarus Theophilactus* was afterward his imitator, and *Chryſoſtom.* *Theophilact.*

and abreviator, but an Author leſſe pure

The Errors of S^t. *Chryſoſtome.*

It was reprehenſible in Saint *Chryſoſtome*, that hee was too chollericke, and free of ſpeech, by which hee incurred the great diſpleaſure of many.

S. *Augnſtine.*

Aurelius Auguſtinus, by Nation an African, ought not to be accounted the laſt amongſt the doctors of the Church. Hee was inſtructed in Rhetoricke at Carthage, and was a follower of the Maniches nine yeeres together. Hee relates a great part of his owne life in his Confeſſions. Afterward being often admoniſhed by Saint *Ambroſe*, or rather converted by God vpon the aboundant teares and prayers of his mother, he turned into the right way, and ſucceeded *Valerius*, Biſhop of Hippona in Africa, about the yeere 390. He ſuſtained many ſharpe Conflicts with the Maniches, Arians; Donatiſts, and Pelagians, whom he confuted by learned writings; and perſonally, by word of mouth. Hee dyed a little before the firſt Epheſine Councell, when Hippone was beſieged, in the yeere of his Age, 76.

Gregory 1. Biſhop of Rome had his workes

workes in so great esteeme, that hee thus writes *lib.* 8.*epist.* 38. *Si delitioso cupitis pabulo saginari,B.* Augustine. *opuscula legite, et ad comparationem siligimis illius nostrum furfurem non quæratis :* If you desire, saith he, to be fatned with delicious fare, read the workes of Saint *Austine*, and having tasted his flower, you will not seeke after our Branne. Which is to be noted against the Papists, who preferre that *Gregory* the first before all others.

The workes of Saint *Austine* are distributed into ten Tomes; same of them are Philosophicall, and of no great moment; as of Grammar, Rhetoricke, Logicke, Musicke; of Order; of the quantity of the soule. In his bookes of Confessions, wherein he describes his owne life, hee often useth too much simplicity and copiousnesse, yet may they be read cursorily. But the Students in Divinity meaning to read Saint *Augustine*, ought to begin at his Doctrinals; and first at his foure books of Christian Doctrin, in which he instructs a future Divine. Next, he must read his Enchiridion to *Laurentius*, and the booke of

The works of S. *Austin.*

of Faith to *Peter* ? of rhe ſpirit, and the letter, and of the Eccleſiaſticall opinions. The Epiſtles of Saint *Auguſtine*, and the bookes of the City of God, are of a mixt kind; partly Doctrinall, partly Hiſtoricall, but full of various learning. Thence let him proceede to his Polemicall, or Controverſiall, which hee wrote againſt the Maniches, the Arians, Donatiſts, &c. His expoſitory bookes, as upon the Pſalmes, and Saint *Johns* Goſpell, containe more piety than ſolid Interpretation; partly by reaſon of his ſmall inſight in the Hebrew and Greke Tongues; partly becauſe in thoſe Interpretations hee accommodated his writing in thoſe times, as alſo that ſometimes he makes digreſſions; but his Commentary on Saint *John* is excellent above the reſt.

The Palmary, or Maſterpeece of Saint *Auſtine*, was, that above all the other Fathers, and almoſt alone, being provoked by the Pelagians, hee diſcuſſeth diligently the Doctrine of Originall ſinne and, Predeſtination.

But as in Saint *Auſtin* it is very lawda-

ble

ble that he only of all the Ancients, wrote bookes of Retractations (for in his seventh Epistle hee professeth himselfe to bee of their number who write by profiting, and profit by writing) so there remaine some things which require a censure. Yet is there no doubt but many things are inserted in his workes, of which hee is not the author. For he being yet alive, sixteene Articles were falsly father'd on him, to which hee replyed. But chiefly this was his error, that as hee wrote much, so hee often varies, nor is alwayes consonant to himselfe. Hee hath also many Acurologia's, as *Danæus*, a most learned Divine, observes in his Annotations upon the Enchiridion of Saint *Austin*. Then he erred, in that he precisely included the salvation of Infants in the sacrament of Baptisme. But whereas in some places hee cals the Eucharist a Sacrifice, hee thus interpreteth himselfe, *lib.* 10. *Civit. Dei cap* 20. that it is the Sacrament of the Sacrifice of Christ. In another place hee seemes to affirme, that the pious soules of the deceased are helped by the Almes and prayers

His Errors.

ers of the living, bnt without the warrant of the Word of God; especially in his booke entituled, *The care for the dead*, where he handles this question, *whether or no it profiteth to be buried nere the monument of any Saint.* But that booke (as *Calvin* admoniſheth, *lib.* 3. *Inſtit. cap.* 5. *Sect.* 10.) conteineth ſo many doubts, that the coldneſſe of it is able to extinguiſh the heate of any fooliſh zeale, and there is no doubt but that Booke hath beene depraved by many Monkiſh additions; for in another place, as *lib.* 2. *queſt. Evangelio. cap.* 38. he affirmes, *Nullam auxilium a juſtis præberi defunctorũ animabus*: that the ſoules of the deceaſed receive no helpe from juſt men.

Cyrillus. *Cyrillus* Biſhop of Alexandria flouriſhed about the yeere 433. in the reigne of *Theodoſius* the younger. He expelled the Jewes out of his Dioceſſe, and killed not a few of them in the Synagogues by the hands of his Souldiers. Being much incenſed againſt *Neſtorius*, he excommunicated him by his owne proper authority, which was not approved of by the Fathers, although he defended a good cauſe, and

that

that *Nestorius* was a little after condemned in the Ephesine Councell. *Cyrillus* wrote in Greeke, and many things which are extant in Latine. They were publisht at Basill, *apud Hervag. anno 66.* with an addition. In the first Tome are found Commentaries upon *Levitticus*, in which he insists too much upon the Anagogicall sense. He also wrote Commentaries upon Saint *John*, but imperfect. His second Tome is Doctrinall, as the booke which he calleth a Treasure. There, in 14. bookes he defends the Consubstantiallity of the Sonne, and the holy Ghost against the Arians. In the third Tome, he disputes against *Julian* for the Christian Religion; also touching the right Faith to *Theodosius*, and the Queene. The fourth Tome conteines Epistles, Homilies, and an Apologie to *Theodosius*; also an Exposition of the Nicene Creed, and Synodicall Epistles, together with other things against the Nestorians. The fift Tome is a Commentary upon *Esay*, not long since added to his Works. and Translated by *Laurence Humfre* an Englishman.

Vigilius

Vigilius. *Vigilius* Biſhop of Trent flouriſhed in thoſe times, of whoſe Workes but a few are extant, printed at Colen in *Octavo* as a diſputation againſt the Arians, and five books againſt *Eutyches*, both pious and learned, which are often objected againſt the Vbiquitaries.

The Hearers of Saint *Auſtin* who retained his Doctrine were *anno* 440. *Primaſius.* *Primaſius*, who wrote upon all the Epiſtles of Saint *Paul.* *Proſper.* *Proſper Aquitanic.* *anno* 454. *Helychius.* *Helichius* *anno* 490 hee wrote upon *Leviticus*. *Fulgentius.* *Fulgentius* a Biſhop in *Africa* about the yeere five hundred, under *Thraſimund* King of the Vandals; hee wrote three bookes of diverſe queſtions to *Monimus*, ſeven bookes to King *Thraſimund*, and other things worthy the reading. His Wrorkes were moſt accurately Printed at Antwerpe by *Plantin*, *anno* 74.

After the time of Saint *Auſtin*, and his Diſciples, the purity of Doctrine began with the Roman Empire very much to decline, by reaſon of the accumulated ſuperſtitions of the Monkes; wherefore the ſucceeding Fathers cannot be in the ſame eſteeme

teeme with the first, and more ancient, yet had the following their peculiar gifts not to be cotemned, & wrott many things which are read with great profit. *Leo* the first of that name, Bishop of Rome about the yeere 444. in the time of *Attila*. Hee was the Author of gathering together a Synod against *Eutyches*, and *Dioscorus* Bishop of Alexandria, who would oppresse *Flavianus* an orthodox Bishop of Constantinople. His VVorks, as his Sermons & Epist. are imprinted at Colen by *Brikmannus*. Amongst his Epistles that to *Flavianus* against the Blasphemies of *Eutyches* is most eminent, the authority of which Epistle was of great force in the Chalcedonian Conncell, wherein amongst the rest this speech is remarkeable, *Agit utraque forma, id est natura cum alterius communione quod proprium est verbo operante quod verbi est, & carne exequente quod carnis est: unum horum coruscat miraculis, alterum succumbit injuriis. Non est ejusdem naturæ flere Lazarum & resuscitare.* Either forme works that which is proper to it with the communion of the other, the word working what is of the word, and the flesh ex-

Leo 1.

ecuring what is of the flesh. The one of these shines with Miracles, the other is subject to injuries. To bewaile *Lazarus*, and to raise him, proceeds not from the same nature. This saying also is memorable, and makes against the Papists, *Serm.* 2. *de Petro* on that place of Matthew 16. *Tues Petrus*, thou art Peter, &c. *Solidita ejus fidei qua in Apostolorum principe laudata est perpetua est. Hæc fides diabolum vincit portasque inferi adversus eam prævalere non possunt.* The solidity, saith he, of that faith which is praised in the chiefe of the Apostles is perpetuall. This Faith shall vanquish the Divel, and the gates of hell cannot prevaile against it.

Greg. About the yeere 591. *Gregory* the first lived, Bishop of Rome, sirnamed the great, who in his youth was a Monke of the Benedictine Order. He instituted the Masse, and most of the Psalmodies which are in the Papacy. His Works are extant printed at Basill by the *Frobenii*, *anno* 51. *Stella* a Venecian Priest, who wrote his life, saith, he was a most humble man, and the first of the Popes that out of his humility would be called the servant of ser-

vants

vants *nullum, inquit, ex successoribus habuit æqualem, aut partem.* None of his successors, saith he, were equall, or like to him. Hee labored much to call the Goths to the true Faith. Hee wrote morall Expositions upon *Job*; also on the seven Psalmes which we call Pœnetentiall; and upon *Ezechiel*; the Bookes of the Kings; and forty Homilies upon the Gospels. In his Expositions he is pure enough *Tom. 1. lib. 25. c. 15.* he writes thus, *Sciunt inquit, pii quod omnis justitia humana injustitia esse deprehenditur si divinius districte judicetur:* The godly know, saith hee, that all humane Justice appeares injustice if it be strictly examined from above. In his Epistles also are found many excellent admonitions, as that which he writes in his second Tome to *Serenus* the Massillienian Bishop, *ad nos per venit quod fraternitas vestra quosdam imagenum admiratores adspiciens, easdem Ecclesiæ imagines confregit. Enim quidem Zelum ne quid manu factum adorari possit laudavimus, sed frangere eosdem non debuisse judicamus. Idcirco enim pictura in Ecclesiis adhibetur, ut hi qui literas nescinnt saltem in parietibus videndo legant.*

It is told that your Fraternalshippe seeing certaine admirers of Images hath broken the said Images belonging to the Church. Wee commend that Zeale, indeede, which would have nothing made by hands to be adored; but we judge that you ought not to have broken them; for therfore are Pictures admitted into Churches, that they who are ignorant of good letters may read by looking on the walls. Hee wrote a Treatise of the Pastoral Cure not unprofitable; but in his Dialogues hee seemes to dote in relating I know not what feined Miracles; as *Stephano cuidam Presbytero Diabolum coactum obedire ad extrahendas caligas: Bonifacium quendam orando duodecim aureos a Maria imputrasse. Fortunatum quendam signo crucis equum furiosum mansuetum reddidisse.* That the Divell by constraint obeyed one *Stephen* a Priest to pull off his hose. That one *Boniface* by prayer obtained twelve crownes from the Virgin *Marie*. That one *Fortunatus* made a fierce horse tame with the signe of the Crosse. Concerning the fire of Purgatory hee writes doubtfully, *lib.* 1. *Dial.* 10. *Qualis hinc*

The dotage of S^t. *Gregory*

quis-

quisque egredietur talis in judicio præsentabitur. Sed de quibusdam levibus culpis Purgatorium esse ignem ante judicium credendum est. Such as every one departeth hence such shall hee be presented at the day of judgement. But it is to be beleeved that there is a Purgatory fire before the day of Judgement, for some light crimes. *Tom. 2. Epist. 58. lib 4.* he complaines grievously that the peace of the whole Church is disturbed by one *John Bishop* of Constantinople, by assuming the name of Universall Bishop. And *lib. 7. epist. 39.* to *Mauritius* the Emperor, he thus writes, *Ego fidenter dico, quod quisquis se universalem Sacerdotem vocat, vel vocare desiderat, in elatione sua Antichristum præcurrit.* I confidently affirme saith he, that whosoever calleth, or desireth to call himselfe an universall Priest is by this his pride, marked for a fore-runner of Antichrist: Yet for all this, presently after *Gregory Phocas* successor of *Maurice* in the yeere 660, granted to *Boniface* the third, that Rome should be the head of all other Churches. Yet all the Churches never simply consented to it, especially the Greeke and the French.

Damascenus. In the yeere 727, in the time of *Leo, Isaurus Iconomachus*, *Johannes Damascenus* lived. At first he was Secretary to the Duke of the Sarazens, but after he became a Monke. His chiefe writings are foure books of the Orthodox Faith, which *Faber Stapulensis* translated out of Greeke *lib.* 1. he discourses of the Essence of God, and of the three Persons *lib.* 2. of the works of God; of the Angels; of Man; of the fabricature of the World *lib.* 3. of the dispensation of the mystery of our Salvation, where he learnedly disputes of the union of Natures, and the actions Theandricall; also of the two-fold Will of Christ; but he adds many things superstitious, as of the adoration of Images, &c.

Bernhardus. *Anno* 1116, Saint *Bernhard* Abbot of Clarovall was in great repute, for his sanctity of life and Doctrine, and was admitted to compose differences between Kings and Princes. At that time there was such a disturbance of all things, as saith *Calvin, lib.* 4. *instit. cap.* 7. *Sect.* 22. that it was not much unlike our times, if we consider the Papacy. But S. *Bernhard* makes grievous complaints and admonitions of the cor-

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ruption of the Papal Court in his book of Consideration to Pope *Eugenius*. Many excellent sayings also of his are to be read, in *Sermonib. in Cantic. Cantecor.* and on the 91 Psalme; which Sermons are worthy the perusal; yet many things fabulous are inter mingled, as of Saints, and he numbers the washing of feet amongst the Sacraments.

CHAP. IIII.

Of the Writers commonly called SCHOOLE-MEN.

THE labor would be infinite to number all the Scholasticall Authors; it sufficeth us to shew the chiefe, whose monuments are extant. There were after those times also some Bishops, though not so famous, yet not unlearned, as *anno* 630. in the time of *Heraclius Isidorus* Bishop of Hispalea, who wrote holy expositions upon bookes, and some bookes of Etymologies. Also *Beda* an English Priest, who in the time of *Justinian* the second, *anno* 690. wrote upon *Isiodorus.* *Beda.*

the new Testament, as also a learned book of Times, *anno* 834. in the reigne of *Ludovicus pius*, *Haimo* Bishop of Habberstat wrote upon the Epistles of Saint *Paul*, and many other things. *Haimo.* *Anno* 856 lived *Rabanus Maurus*, who being first made Abbot of Fulda, was afterwards Bishop of Mens. He is reported to have written the Gloss commonly called the Ordinary. *Rabanus.* There is a saying of his memorable in *cap.* 2. *Epist. Jacobi. Abraham, per opera quæ fecit justus non fuit, sed sola fide: oblatio autem ejus pus, & testimonium fuit fidei.* *Abraham* was not just by the works that he did, but by Faith only; but his oblation was a work, and testimony of his Faith.

But it is to be observed that the zeale, and diligence of the Bishops decreasing, and their wealth and dignity augmenting, the priviledge of Teaching and Writing was conferred on certain Monks & Priests called Schoole-Doctors, because they taught most in the Schooles. Before this time the Doctrine of Saint *Austin*, and his manner of teaching was for the most part received; but about the yeere 1200. the Schoole-Divinity began to spring up, which

which afterwards degenerated from its first simplicity and purity, and fell upon many unprofitable and doubtfull questions, full of philosophicall subtilties, together with definitions, and sentences accomodated to the corruptions of those times. The chiefe of these were *Lanfranc. Monachus Papiensis*, who opposed himselfe against *Berengarius*, *Albertus Magnus* and *Peter Lombard*. Then also did *Gratianus* gather the decrees of the Popes into one Volume, and without judgement; insomuch, that the Glosse sweats in reconciling the contradictions. *Peter Lombard* about the yeere 1150. wrote foure Books of Sentences, collected out of all the Fathers, as the foundations, and compendium of all Scholasticall Divinity; which with some are of great valiie, yet hath he cited many things amisse out of the Fathers, and omitted not a few necessary. Many things there are in him, which if rightly understood, and explained make against the Papists, especially where hee treats of the Supper of the Lord. He that would know the defect, of *Lombard*, let him peruse the notes of *Danens* in *lib.* 1. *sentent.* But like-

Lanfrancus.

Albertus Magnus.

Pet. Lombard

as *Lombard* did not well in that he would confirme the opinions of Christian Religion rather by the authorities of the Fathers then by the Testimonies of the Scriptures; so, hee is more tolerable farre then the other Schoolmen, who acknowledge *Aristotle* for their Master, and attribute more to his authority then to the Scriptures. Amongst others of that time *William Occam* was famous, *anno* 1030. who defended the right of the Emperor against the Pope very learnedly.

Question. Whether therefore did *Tertullian* against *Hermogin* rightly call the Philosophers Patriarks of Hereticks, and *lib. de præscript* hee tearmes the Logicke which the Hereticks learnt out of *Aristotle* the subverter of Truth, and the turne-coat artificer of building and destroying?

Answer. These are to be understood *secundum quid* of Chrisippean Scophismes, and such Logicians as *Eutidemus* in *Plato* who instantly denied what hee formerly granted, Next of those who make Philosophy a Mistresse, and a Lady in Divine matters, who ought to be the Waiting-maide; the imbecillity of reason in Divine things being not only apparent but its

Adu-

* *Adynamia*, 1 *Corinth.* 12. Yet are not Philosophy and Reason to be rejected, but God is to be invok'd that he will give us the spirit of wisedome, whereby the eyes of our minds may be illuminated, that wee faine not false Principles, and involve our selves and others in ambiguities, and subtilties of words, as in times past the Valentinians did, and many of the Schoolemen doe, which Abbot *Trithemius* acknowledgeth when he saith, *Ab hoc tempore Philosophia secularis sacrā Theologiā fœdare cœpit*, from this time, saith he, secular Philosophy began to pollute sacred Divinity. * Impotency

But to returne to *Peter Lombard*. It is not to be expressed how many of his successors have, I cannot say explain'd, but involv'd his bookes of Sentences, as amongst the rest, *Bonaventura*, *Albertus Magnus*, *Thomas Aquinas*, *Occam*, *Durandus*, and innumerable others, the last whereof was *Thomas Cajetanus*, who lived in the time of *Luther*. The Disciple of *Albertus Magnus*, was *Thomas Aquinas*, commonly call'd the Angelicall Doctor, who lived in the yeere 1270. In him two things are laudable: First that hee argued very methodically. Secondly, that as well in his Commentary

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ry on the Epistle to the Romans, as in his *Summa Theolog.* he hath disputed more tolerably of Justification, and Predestination, than any of the rest. But he is much to bee blamed in this, that hee imploy'd the whole strength of his wit in defending Transubstantiation, though most unhappily, and with many contradictions.

Johannes Scotus.

Not long after lived *Johannes Scotus* surnamed *Dunsi*, a Franciscan, who opposed *Thomas*, whence sprung the two sects Thomists, and Scotists, of which the first were called Nominall, the latter Reall; Because the one concluded the names only, the other the things themselves also to bee comprehended under the predicaments.

Another Scotus.

But it is to be noted, that there was another *Johannes Scotus* long before those times *anno* 874. a man most learned in the Greeke and Latin Tongues, who governed the Schoole at *Oxford*, and at length was murdered by his Schollers with penknives, because his opinion of the Lords Supper was no way pleasing to the Monks.

The last Age of the Schoolemen from the Councell of Constance to the time of *Luther*, was not more happy, but more audacious, & infinitely ignorant, although

some were more inlightned with knowledg than others. The chiefe of these were *Johannes Capreolus*, *Johannes Gerson*, Chancellor of Paris, *Gabriel Biel*, *Tubinga*, *Petrus de Alliaco*, *Cardinalis Cameracensis*, who wrote questions upon the booke of Sentences of *Peter Lombard*, where amongst others, this saying of his concerning the Eucharist is observable; *Communem Sententiam esse panem Transubstantiari: licet id non sequitur evidenter ex Scriptura, sed ex determinatione tamen Ecclesiæ. Alia opinio est quod substantia panis remanet valde enim possibile est substantiam panis coexistere substantiæ corporis, nec est magis impossibile duas substantias coexistere quam duas qualitates. Possibile, inquam est Corpus Christi assumere corpus panis, et ille modus non repugnat rationi, nec authoritati Biblicæ.* It is the common opinion, saith hee, that the bread is Transubstantiated, although that evidently appeare not by the Scripture, yet by the determination of the Church it does. Another opinion is, that the substance of the bread remaines: for it is very possible that the substance of the bread may coexist with the substance of the body: neither is it more impossible that two

Capreolus.
Gerson.
Biel.
Petrus de Alliaco.

two substances should coexist, than two qualities. It is possible, I say, the body of Christ may assume another body by union, and that manner is neither repugnant to reason, nor the authority of the Bible. Which opinion though *Lanfrancus* had long before refuted as not agreeable to the words of Christ, yet *Luther* embraced it, himself confesseth, *Vid. de captiv. Babylon.*

Whence *Luther* derives his opinion of the Lords Supper.

This was the Scholastical Divinity full of sharpe and subtile questions, contentions, and contradictions. While some made it a question whether or no the Virgin *Mary* were conceived in Original sin? the maintainers of which Tenent were the Dominicans; the Opposers, the other Monkes. Others demanding whether or no the Pope were simply a man or in part a god, and whether hee were above a Councell or no. Of which times *Peucerus* rightly admonisheth us in *Chronic.* speaking of the times of *Frederic* 2. and *Charles* 4. *Duplex, inquit, genus hominum est qui Sathan papatum fulcivit; Canonistarum, qui collecti is variis decretis, et Canonibus, tyrannidem pontificiam stabiliverunt, et novum forum constituerunt: et Scholasticorum, quorum Theologia ex male detortis Scripturæ et*

patrum Sententiis usque confusis, tum Platonicis, et Aristotelicis disputationibus, et Pontificum placitis confuta, sacra Biblia, et præcipua capita doctrinæ de vera Dei invocatione, de vero usu Sacramentorum, de fide, justificatione, veris cultibus, atque etiam patrum vetustiorum Scripta de cordibus, et manibus hominum excusit. Two sorts of men, saith hee, then arose, by which Satan supported the Papacy: First, the Canonists, who by a collection of various decrees, and Canons, strengthened the Pontifical Tyranny, and erected a new Court. The Schoolemen next who (by composing their Divinity out of ill-wrested sentences out of the Scriptures, and the Fathers, and those confus'd with Platonicall and Aristotellicall Disputations, and Ordinances of the Popes) have forc'd the holy Bible out of mens hearts and hands, together with the chiefe heads of Doctrine touching the true Invocation of God, and the true use of the Sacraments, Faith, Justification, true Worship; and not only these, but the writings also of the most ancient Fathers.

Yet did God stirre up some in severall Ages, who abhorred those subtilties, and betooke themselves to the Law and Testimonies

monies, although (as those times were palpably darke, and obscure) they could not free themselves from Errors and Superstition. One of these was *Nicholas de Lyra*, 1320. who wrote upon the old and new Testament, and on the third to the *Galatians*; Hee affirmes Faith alone to justifie. Another was *John Witcliffe*, an Englishman, *anno* 1364. who discover'd many errors and superstitions of the Papacy, whose Doctrine afterwards *John Husse* embraced and *Hierome* of Prage, who were both burned in the Councell of Constance. But length by the Divine Providence it came to passe, *anno* 1577. that the sincere and incorrupt Doctrine of the Gospell, and the whole method of Teaching was instituted and reformed by those great men *Luther*, *Philip Melancthon*, *Zuinglius*, *Bucerus*, *Oecolampadius*, *Calvin*, and others, so that it is most true which *Cyprian* writes, *Ad epist. 4. in plerisq; Famulis suis dignatur Deus ostendere redintegrationem Ecclesiæ et post longas pluvias serenitatem*; God vouchsafeth, saith hee, in most of his servants to shew the redintegration of the Church, and after much raine, serenity.

Nicholas de Lyra.

Johanes Witcliffe.

John Husse. Hierom of Prague.

Laus, & Gloria sacræ Trinitati.

FINIS.

ighty *waters*
in the wilderness
e wa-ers of Iuda
o flow out of
waters gushed out
the great deep
aters of Noah
of Noah should
ye to the *waters*
cast vp mire &
waters to boile
f liuing *waters*
waters of Sihor
aters of the riuer
out her *waters*
aters of gall to
were *waters*, &
ush out with *wa.*
titude of *waters*
ones to the *wa.*
that faile
d by the *waters*
flowing *waters*
e riuers of *waters*
he great *was.*
e moued as *a*
d like the riuers
ut of the North
so of Nimrim
en her *waters*
vpon many *was.*
liude of *waters*
great *waters*
d ouer my head
e of great *was.*
great *waters*,
waters.

14. draw the *waters* for the siege
Hab. 3. 14. the *waters* that couer the sea
3. 15. thou ow the heap of deep *waters*
Zech. 14. 8. that liuing *waters* goe out
Mar. 9. 22. into the *waters* to destroy
Reuc. 1. 15. as the sound of many *waters*
8. 11. the third part of the *waters*
many men dyed of the *waters*
11. 6. haue power ouer *waters*
14. 2. as the voice of many *waters*
So Chap. 19. 6.
16. 5. the Angel of the *waters*
17. 15. the *waters* which thou sawest
See Floods & Fountaines, &c.

Watereſt &c.

Pſal. 65. 9. the earth, and *watereſt* it
10. thou *watereſt* the ridges thereof
104. 13. he *watereth* the hils from
Iſay 55. 10. but *watereſt* the earth, and
1. *Cor.* 3. 6. Apollo *watered*, but God
7. nor he that *watereth*, but
8. and he that *watereth*, are one

Watercourſe &c.

Iob 38. 25. hath diuided a *watercourſe*
Iſa. 44. 4. as willows by the *watercourſes*

Water-floud.

Pſ. 69. 15. let not the *waterfloud* ouerfl.

Water-gate.

Neh. 8. 3. that was before the *water-gate*
12. 37. of Dan euen to the *water-gate*

Waterpot &c.

Iohn 2. 6. ſix *water-pots* of ſtone
7. fill the *water-pots* with water
4. 28. the woman left her *water-pot*

Water-ſprings, &c.

Pſa. 42. 7. at the noiſe of thy *water-ſpouts*
Num. 6. 20. Prieſt with the *waue breaſt*
18. 18. be thine as the *waue breaſt*

Waue loaues.

Leuit. 23. 17. habitarions 2. *waue loaues*

Waue offering, &c.

Exod. 29. 27. breaſt of the *waue offring*
Leuit. 23. 15. the breaſt of the *waue offri.*
Num. 6. 20. for a *waue offring* before
18. 11. with all the *waue offrings* of
See the word Waue &c.

Wauereth &c.

Heb 10. 23. of our hope without *wauering*
Iam. 1. 6 faith nothing *wauering*
for he that *wauereth* is like
See the words Doubt & Toſſed

Waue Waues.

2 *Sam.* 22. 5. when the *waues* of death
Iob 9. 8. treadeth vpon the *waues* of the
38. 11. ſhall thy proud *waues* be ſtayed
Pſal. 42. 7. all thy *waues* & thy billowes
65. 7. and the noiſe of their *waues*
88. 7. afflicted me with all thy *waues*
89. 9. when the *waues* thereof ariſe
93. 2. the flouds lift vp their *waues*
4. then the mighty *waues* of the
107. 27. lifteth vp the *waues* thereof
29. that the *waues* thereof are ſtil
Iſay 48. 18. as the *waues* of the ſea
51. 15. the ſea, whoſe *waues* roared
Ier. 5. 22. though the *waues* therof toſſe
31. 35. when the *waues* thereof roare
51. 42. with the multitude of the *wa.*
55. when her *waues* do roare like
Lamah 2. 3. & thy *waues* paſſed ouer me
Zech. 10. 11. ſhall ſmite the *waues* in the